



The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME XLV.

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NEW SERIES
VOLUME XXV, No. 42

Read carefully the program of the State Convention to be held at Corinth November 13-15 on another page.

The Baptist and Reflector reports that Brother Martin Ball is recovering from a slight stroke of paralysis of September 1st.

Forty-seven additions to the East Atlanta church resulted from a recent meeting in which Pastor W. H. Barrett was assisted by P. S. Rowland, evangelistic singer of Macon, Ga.

Churches in Bolivar county have withdrawn from Riverside Association to form a new association in the one county, leaving Coahoma and Tunica counties in the Riverside Association. This is in line with the tendency of recent years to form associations on county lines, and makes for increased efficiency.

Home Board Evangelist L. O. Vermillion has just closed a meeting at Spencer Creek church in which 29 were added to the church. He is now in a meeting at Luray, Va., and goes from there to Richmond. He has been four years with the Home Board and is convenient for work in Mississippi, living now in Jackson, Tenn.

Petworth church in Washington City dedicated recently a \$70,000 building, and with the Sunday School building previously erected has a \$100,000 plant, which is thoroughly equipped for work in every department. The church is only eleven years old. The present pastor, F. Paul Langhorne, has been on the field seven years, in which time the Sunday School has gone from an average attendance of 78 to over 300, and there has been corresponding growth every year.

Preachers and others will find a splendidly attractive list of subjects treated in the October number of *The Review and Expositor*. "The Contribution of Baptists to the Interpretation of Christianity" is by Dr. E. Y. Mullins; "The Unfinished Task of the Baptists" by Dr. Samuel Zane Batten; "Professor Henry Drummond" by Dr. James Stalker; "The City in the First Century" by Dr. W. E. Henry; "Baptist Principles and Christian Education" by Prof. F. Eby. There is of course the usual good Book Review department.

Madison County Association met this year at Madison Station. The session was for only one day, but the men from the churches came in good numbers. There are fewer churches in this association than almost any in the state, but they came and put in a day of good steady work. Brother Paul Price was re-elected moderator and Brother E. C. Lane clerk. The women met in an adjoining building and seemed to have a good attendance. However, they came in for special parts of the associational program and put new interest in it by their presence. Brother Metts was appointed to preach the associational sermon, but begged off on account of the shortness of time. Brother Byrd gave a good missionary address. Brother Bunyard is the only pastor at present living in the association. Brother T. W. Green, Dr. J. R. Carter, Dr. R. S. Curry and the editor were visitors who were handsomely treated and "pressed into service" for speeches on their specialties.

Port Gibson Baptists let the contract for their new church building last week.

Robt. H. Russell, a Mississippian who has sojournd in Florida, becomes pastor at Plattsburg, Mo. The Florida brethren give him up with regret.

Some people's Campaign pledges are like the German mark, they have been going down in value till they are about to collapse. How about yours, and mine?

The Baptists of Corinth, Miss., are busy these days making ample preparations for entertaining the Baptist State Convention in November. They are expecting a large attendance of both men and women. Fuller announcements will be made a little later.

There were 96 professions of faith and fifty-one additions to Central church, Memphis, in a meeting in which Dr. W. B. Riley assisted the pastor, Dr. Ben Cox.

The Home Board granted the application of the Clinton church for a large loan on their building debt. This is greatly appreciated as it reduces the interest charge now being paid from eight to six per cent.

Poison liquor is said to have killed 2,000 people in the United States. Poison is found in eight out of ten samples of liquor taken in raids in Chicago, according to the city health commissioner. More than 1,000 places have closed since the law enforcement campaign was recently put on.

Dr. I. P. Trotter resigned his pastorate at Sardis last Sunday, expressing it as his purpose to make his home at Winona after January 1st. He has been for more than forty years one of our most successful pastors, and will doubtless still make himself felt and useful in some form of Christian service.

In the meeting held in Washington recently in the interest of prohibition enforcement, Governor Pinchot of Pennsylvania sought to put all responsibility for failure on the President of the United States, at the same time urging that politics is standing in the way of enforcement. One wonders if the governor was not playing a little politics in this speech. No state officer can divest himself of responsibility in this matter. Everybody is trying to "pass the buck" to somebody else instead of attending to the duty he was sworn to perform. One speaker in this same Washington conference held the churches and religious organizations responsible for failure to enforce the law. Churches have indeed a duty to make good citizens, but it is a new idea in America that the churches are to enforce the law. The union of church and state is not one of the fundamentals of Americanism. Whatever department of the federal government is responsible for the enforcement of this law ought to get on the job and stay there till the work is done. In the meantime every decent citizen ought to support the officers and every state and county officer should do his sworn duty. The federal officers in Mississippi have made a good beginning and a good reputation.

It is said that the attendance at the University of Mississippi has been doubled in the last nine years, being now 800.

Miss Amy Compere, daughter of Editor and Mrs. J. S. Compere of Little Rock will be married October 23 to Rev. C. V. Hickerson, pastor at Russellville, Ark. Best wishes.

The First Baptist church of Corinth, Miss., Rev. T. W. Young, pastor, has twelve of its young people, members of the B. Y. P. U., away at college this year, and others will go next year.

Occasionally a brother sends in a news item and offers to pay for its publication. Of course we are glad to publish all news about the work in the churches, without charge. That is what the paper is for. We make a charge for obituaries because it is of local interest only, as a rule. Charge is also made for advertising at the rate of \$1.40 an inch.

Hinds County Association met in the new building of the Clinton church. Brethren S. R. Whitten and W. R. Hollingsworth were re-elected moderator and clerk. A good program had been prepared and was well carried out. We could be present for only an afternoon and evening session, but if the addresses we heard were a fair sample it was well addressed. The night congregation was good but the day time attendance was cut into two parts by the separation of the men and women. The sisters had a good congregation in the church, but the men looked lonesome in the basement. Brother J. E. Byrd made an inspirational address on missions at night, and Dr. M. O. Patterson spoke on "Our Missionary Problems". He got down to the heart of the whole missionary principle. Dr. DeMent is said to have brought a great message on Christian Education on the last night. If this association does its part in the denominational work, the pastors and other men will have to stay by it. Brother W. O. Carter is said to have preached a fine sermon on Stewardship of Life.

Yazoo County Association is one of the comparatively new bodies formed out of old Central Association. It met this year with Bethlehem church, fifteen miles from the railroad, but the autos brought people from far and near. Pastor T. J. Moore was elected moderator and Brother Ben Kelly was elected clerk after declining the honor and having the office to go begging for a man. Dr. A. J. Aven preached the associational sermon from the text "Where there is no vision the people perish", after reading the account of Isaiah's vision. It was a discourse packed with good things and well received. In the afternoon the women held a well attended meeting in the house and the men had a "circle" meeting on the lawn. Here, however, the discussions were good and the business transacted in an orderly way. Later in the evening all met in the house together and the larger congregation had a wholesome effect. Brother T. W. Green spoke on the future of our work. Dr. Brame preached at night, but it was not our privilege to stay for the other services.

A FUNDAMENTAL TO WORTHY KINGDOM EXTENSION

J. M. Kester, Educational Sec'y Foreign Mission Board

Many things are today called fundamental. One of these I wish to emphasize in this article. The one I refer to is an intelligent study of missions, a fundamental to worthy Kingdom extension. Notice the word "worthy". Of course we can go on working and accomplishing something in the way we have been carrying on the work. The Lord has abundantly blessed our efforts. But we can never hope to extend the Kingdom in a really worthy manner and in keeping with our opportunities until our people become acquainted with the great facts and fields of missionary endeavor.

One Christian leader has stated the matter thus: "The main problem before the Church is the making of the Church missionary. It is not to build up a missionary constituency in the Church. It is not to secure the efficient missionary co-operation of specific groups, nor yet the more effective organization of overhead bodies. By these means we may secure increasing funds and achieve commendable progress, but our chief task will not be done and our obligation to our Lord will not be fulfilled until we have made the Church missionary. This involves the spirit of love and loyalty to our Lord Himself and so is of the essence of our spiritual life. No amount of money, no amount of zeal on the part of a few, no amount of organization can atone for a Church that at heart treats lightly or sets in a second place the last great command of our Lord".

The problem is the making of the membership missionary; not a few, but all. To do this it will be necessary to create within the members deep and clear convictions as to missions. Too many look upon missions as an optional matter in which they may, or may not, participate according to their own choice. This, however, is not true. Not only is the command imperative and all-inclusive; but the very nature of Christianity is missionary. Not to be a missionary at heart is not to be Christian. "If any man hath not the Spirit of Christ he is none of His", said Paul. What every member of every church must realize is that to be a Christian and to carry on mission work is one and the same thing.

Real conviction is necessary to the solution of the problem. But real conviction cannot be secured by an occasional sermon, or, address on missions. There must be a knowledge of the fundamental principles which lie at the basis of Christianity. There must be a knowledge of the facts and possibilities of the great enterprise of missions as it covers the world today. In short, there must be an intelligent study of missions from the viewpoint of the Bible and of the fields of today. Conviction as to missions will come only through a process of missionary education.

Missionary education alone will solve the problem, and is not, therefore, to be set aside lightly by those who would serve the Kingdom today. The results for missions may not be immediate; but in the end missionary education will result in a generation of intelligent workers who will not give and act spasmodically; but constantly and with increasing power. As R. E. Diefendorfer, in his helpful book "Missionary Education in Home and School", well says, "It (missionary education) is more than telling a story, reading a book, or joining a mission study class. It deals with life impulses, attitudes, ideals, and breadth of knowledge and experience." "Missionary Education", he goes on to say, "will seek to reach the springs of action, the native social impulses and feelings, and to strengthen and direct them through use. It will endeavor to inculcate high and adequate missionary ideals as the goals of Christian living, and will train a growing generation to be loyal to a world-wide brotherhood. It will relate individuals and groups to the needs of the world in service, and will

endeavor to produce a generation intelligently in touch with the principles, history, and present status of the Kingdom of God and to enlist every Christian as an active agent tirelessly working for the establishment of that Kingdom." Missionary education, as thus stated, I submit, is what is most needed in our churches to develop the members to intelligent and active participation in the missionary enterprise. In this way alone can we hope to extend the Kingdom in a worthy manner.

There are many channels through which missionary education may be carried on in the churches. The Sunday School, the W. M. U. and Young People's organizations offer opportunities in this respect. So, also, does the Church School of Missions, which is nothing more than an effort to enlist all the members in simultaneous mission study. The School of Missions may well use the hour of the mid-week service for a period of six weeks. In this case, the whole church would become a school, studying missions in graded classes for the mid-week hour for the term of six weeks. Men, women, and young people would study books suited to them and receive the regular certificates and awards for the study. The aim of all the study should always be to reach as many of the members as possible with the information and to relate them permanently to the missionary enterprise. What is desired is that the members shall become enthusiastic and efficient Christians, able to interpret their mission in its largest outreach.

Above all others the young people, who will soon assume leadership of the Kingdom affairs, need to be trained thoroughly in all that goes to make them intelligent and useful, fully equipped for the largest service. We are entering into a new and larger day of mission work, and the hope of success lies in the young people. If they are properly drilled and trained in the great onward movements of the Kingdom now, all will be well. But, if we fail to introduce the young people to these great movements, they will be ill-prepared for their day of service and responsibility.

Therefore, we would urge that every pastor and church leader see to it that mission study has a definite place in the program of his church. Every church should have a comprehensive library of mission literature, and a committee on missionary education who would see to it that this fundamental of worthy Kingdom extension is not overlooked, crowded out, neglected, or done in a half-hearted way. If you do not agree with the writer in this matter, let him know it. If you do agree, then help him to further the good work.

THE COUNTRY CHURCHES

Within recent years there has been very much said and written about the needs of the country churches. The broadcasting of literature on the subject and eloquent addresses at our annual gatherings have not reached the situation, and never will. Very few of the country people attend any of our annual meetings, save the associational meeting, and not many attend them, and very few read the literature that is sent out from our boards.

The scripture tells us that the letter kills, but that the Spirit makes alive. We have the cart ahead of the horse when we try to induce people to give by appealing first and all the time to their reason. Most people know their duty. It is not so much ignorance that is in the way, as some would have us believe. They need to get into closer touch with God, their spiritual source. "Without me ye can do nothing", said our Lord, and he might have said "Without spiritual reviving ye will do nothing". No one ever built a house by beginning at the top. No strong character has ever been developed by beginning at the head. "As a man thinketh in his heart so is he", not as a man reasons. A man reasons and acts under the impulse of heart emotions. Paul states the case in a nutshell, 2 Cor. 1-6. "Moreover brethren we make known to you the

grace of God which hath been given in the churches of Macedonia; how that in much proof of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For according to their power, I bear them witness, yea and beyond their power, they gave of their own accord, beseeching us with much entreaty in regard of this grace and fellowship in the ministering to the saints; and this, not as we had hoped, but first they gave their own selves to the Lord, and to us through the will of God. In so much that we exhorted Titus, that as he had made a beginning before, so he would also complete in you this grace also."

The secret of the liberality of the Macedonian Christian was that they first gave themselves to the Lord and then to one another in co-operative service. This is building upward. Paul desired that Titus might bring the church at Corinth up to the same appreciation of their relationship to God and their duty to their fellow man. And this brings me to the most vital point of all in the discussion of the problems of the country church.

Titus was the point of contact between God and the church at Corinth. He was also the point of contact between Paul and the church, about which he showed so much solicitude. There must be a point of contact between the church, whether in town or country, and our organized agencies. And until that point of contact has been established between the country church and the organized agencies, these agencies will never reach the country church. What is the point of contact? It is the pastor. The pastor must be a man who is imbued with the spirit of the work, before he can imbue the church with it. If he is a man who has had no special training for such work, either in the schools, by intimate contact with those actively engaged in the work or by a familiar knowledge of the country conditions, he cannot furnish a point of contact. Most of the country pastors are men who cannot furnish the point of contact.

There are only two classes who can meet the conditions we find in country churches. One is the preacher who lived in the country up to the time he went away to school, and who understands country people, and who will go back to them and locate among them and preach to country churches, and show a willingness to make some sacrifices as well as they. They will follow such a pastor. He is one of them. He was born among them and lived among them. He knows their needs. He knows how to help them. They will get close to each other. He will help to restore their confidence in preachers, who have gone from the country to school. Few of them ever go back to the country to preach, except in protracted meetings.

Preachers refusing to preach to country churches are keeping open the gap between country and town.

Another point of contact is aroused laymen. In some places they are becoming aroused and are banding themselves together for prayer and service. In this way they are going out among the churches and holding inspirational meetings. Laymen from the country churches thus working together, as some are doing, form the best point of contact, aside from the pastor, that I know of. They are of the same class as the churches they visit. The common people gladly heard Jesus, because he was of their class. The native preacher and worker on the foreign field can do more good among his own people than foreigners can. They will listen to their own people.

Unless contact is made by one or the other of the above methods, I see no way for it to be made. It is a waste of money to be sending out great packages of literature to be scattered broadcast among the people when they do not read it. People from the towns going out among the people on sporadic trips amount to very little.

Before we can hope to collect much money from the country churches, a motive must first be created. That motive can come only from the people becoming more spiritually minded. Splendid or-

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ganizations within themselves have no power. You may place on the track the most completely constructed locomotive that human ingenuity can devise and construct, but if there is no steam in the steam-chest, it will never move the train—may it will never move itself. We must first have the power before we can impart it to others. We must not depend so much upon the letter, but more upon the Spirit. "The letter killeth but the Spirit maketh alive."

W. I. HARGIS.

WHY NOT "REVEREND SMITH"?

In reading the Baptist Record for September 27th, 1923, I find on the front page this interesting paragraph:

"We pause from proof-reading long enough to say that an expression which we had hoped was obsolete has bobbed up several times lately. It is 'Reverend Smith' or 'Reverend Jones' or 'Reverend Somebody Else'. We are not much on the 'Reverend' anyway, but if you have to put that handle on anybody's name, always put in his Christian name, or his initials along with it, such as 'Reverend John Smith'. Why so? Don't know. But that's the way to write it."

If the able and scholarly editor of the Record does not know why "Reverend Smith" is bad usage and not allowable it is certainly hazardous to me to attempt to say why. But "Fools rush in where angels fear to tread." As a matter of fact I am sure Doctor Lipsey really knows; at that moment he was only pressed with proof reading and did not have time to think.

The Title "Reverend" is an adjective and can never be used as a complete title in itself. "Mister Smith," or "Doctor Smith," is good English "Reverend Smith" is horrid. "Reverend" is never to be used without the Christian name or initials being followed by Mister or Doctor. We have picked up this wretched usage from the colored people, telephone girls and travelsalesmen. The amazing thing is that it finds place in so many of our Baptist papers whose editors are supposed to be men of culture. I read nearly all of the Baptist papers in the South and to my amazement I find this usage passing current in most of those that come to my desk. I am glad that even in the midst of proof-reading the editor of the Record stopped long enough to call attention to the matter. Since the days of the lamented Eaton such things pass unnoticed in most of the Baptist papers. His trenchant pen often called his fellow editors to correct usage. The same used to be true of the cultured editor of the Religious Herald, Doctor R. H. Pitt. But of late he seems to have lost the art, or perhaps the task was too tedious and painful and thankless.

It seems like a small matter, too small, I dare say, for our busy editors, pressed with the great things of the kingdom, to notice. But it seems to me that our Baptist papers ought to be standards of culture as well as mediums of communication. How often they misrepresent to the cultured classes the real culture and strength of the denomination. Wisdom to the brain and strength to the good right arm of the editor of the Record as he presides over the grammar chair.

A. J. BARTON

IMPORTANT NOTICE

The free offer being made by the Baptist Sunday School Board, Nashville, Tennessee, to give the study book, "Stewardship and Missions" free applies only to classes organized and taught by pastors or by responsible workers recommended by the pastors. All orders based on this free offer must be made direct from the Sunday School Board, Nashville, and not from the Headquarters office or the Baptist Book Store, Jackson.

"A revival in the realm of Christian stewardship will bring every other blessing needed in the church of Christ."

THE SOUTHERN BAPTIST CONVENTION AS A SELF-GOVERNING BODY

By E. Y. Mullins, Pres., Louisville, Ky.

In the report of the Executive Committee to the Convention at Kansas City there was a section defining the principles underlying the organization of the Southern Baptist Convention. The present article will be devoted to a brief exposition of those principles. The Convention is like every other Baptist body; it is organized on the voluntary principle—freedom and autonomy of control. This voluntary principle extends all the way up from the individual Baptist through the church and the district association and state convention to all the general bodies. The principle implies that every Baptist body governs itself, makes its own program, sets up its own standards and objectives.

The organization of a Baptist body is always based on the assumption that there is need for the work proposed, and the principles on which the body is organized is free and voluntary co-operation. No superior authority creates any Baptist body. Even district associations are made up of messengers who voluntarily co-operate, coming from churches which freely and voluntarily co-operate with other churches. And these churches are made up of individual men and women regenerated by God's spirit who have voluntarily entered into the service of Christ. A state convention or a general convention is exactly like a district association in the principles which govern it. There is no authority in any general convention over any church or district association, and there is no authority in any district association over any more general body.

Our Baptist work has grown to such proportions that these relationships are in danger of becoming confused. There are so many mutual obligations and common burdens to be borne that it is impossible to avoid more or less overlapping. The question of what shall be the particular work of a given Baptist body is determined by that body itself. If there should be conflict with the work of other Baptist bodies, mutual adjustment on a free and voluntary basis is the only remedy.

Now, in my judgment it is of the utmost importance that Baptists remember these fundamental principles in their future work. As we become more closely articulated in Kingdom effort, as the relationships between different bodies multiply, as objectives are increased in number and importance, there will always be a tendency to forget the fundamental principles on which our work is organized.

I mention next one or two of the dangers which we encounter in such a situation. One is the tendency towards centralization. This always proves injurious and sometimes fatal to Baptist efficiency. The Northern Baptist Convention was organized because of discontent with the old system. Prior to its organization the three or four general societies of the Northern Baptist Convention held separate meetings each year. Their boards of managers made the programs, appointed the speakers, mapped out the work, and determined practically all important matters in advance. The consequence was that the meetings were made up of comparatively small groups who were interested in the respective lines of activity. Influential pastors and laymen absented themselves except when they were on the program. The system was alienating the interest and sympathy of the masses of the people. It was abolished. The Southern Baptist Convention has always been organized on a different principle; but it would be equally fatal to the Southern Baptist Convention if any particular group of men, for any reason, should become dominant. For example, one might name any number of groups, such as the school men or such as the editors of our papers, or such a group as our general secretaries, or such a group as our state secretaries. If any particular group of men were dominant in the life of the body, it would not be long until

the interest of the masses of our people would wane. The Southern Baptist Convention must develop in a Baptist way on principles of free and voluntary co-operation.

Having said this much, an additional remark is in order. We must not forget the necessity for leadership in our great religious democracy. We must not be so afraid of centralization that we shall refuse to take measures to secure efficiency. We are in sore need of some agency for guiding affairs, in the conduct of business and in the diffusion of information. But we do not need any agency for this purpose which will be clothed with authority. It should not be an agency so remote from the control of the Convention that it might gradually acquire autocratic power. In other words, the problem of our democracy is to create efficient committees and groups which can function successfully in guiding and leading, but which will not have power to dominate and control. This is no easy task, and there will always be differences of opinion as to how successfully it is being done. But it is certainly true that a mighty host of individuals drifting along without guidance will not arrive at any very desirable goal. It is also true that this great democracy, if dominated by a group of self-seeking men, would soon be shipwrecked. But I believe there is a happy medium between these two extremes such as I have indicated. In a later article I may point out more specifically what I mean.

Dr. Dargan introduced a resolution looking to such action some time ago, but it failed of adoption. Perhaps another method may be more successful. Looking back over what has been said about the principles of organization and autonomy, I conclude this article by pointing out three dangers.

The first is the danger of converting spiritual principles into legal relations. Baptist bodies are not legally related to each other. There is nothing binding except in the moral sense as between these various bodies. All of them are loyal to Christ. The principle of authority as between these bodies must not be introduced. Recent correspondence has convinced me, however, that there are intelligent Baptists in this country who think in terms of Presbyterianism rather than of Baptist principles in defining the duties of Baptist bodies. Men imagine that a district association, for example, has authority to coerce a local church; that when a district association has reached a decision a church which belongs to the association has no longer a right to express its views. Nothing could be more absurd. The relation between the association and the church is voluntary. The church can withdraw at pleasure. Decisions are to be respected and observed in accordance with their conformity to truth and right and not in accordance with legal relations.

A second danger is that we may become pessimistic by reason of current tendencies. There is no occasion for pessimism. The tendencies which we sometimes deplore are due to our growth. They are growing pains. Bad tendencies among Baptists are self-corrective. For instance, if a church loses its spirituality, it dies and gets out of the way, and that is very fortunate. A big ecclesiastical machine could easily carry along a dead church. So also a Baptist individual who is reckless in his charges and who has slight regard for truth in his references to his brethren and who takes pride in misrepresenting the enterprises of the denomination, very soon eliminates himself, simply because he forfeits the respect of his brethren. They pay no attention to what he says. This is also true of a Baptist paper. Of course, the power of a bad paper is great, because it can be circulated far and wide. But if the motive of the editor is insincere, if he is obviously seeking notoriety and personal gain, if he is reckless in his charges and perpetuates false statements after they are shown to be false, it is only a question of a little while before the brotherhood, as we say "gets his number", and his paper ceases to wield any particular influence. What we need is constructive work along high

(Continued on page 6)

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RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

WHY GO TO CORINTH

There has been a multiplication of conventions and other religious gatherings of late years until the minds of people are liable to confusion. Which one shall I attend? How many is it well to go to? Or how many can I afford the time and money to go to? These are questions that any average man or woman is bound to ask. What shall our answer be?

This is not to disparage any of them, but to say that for the average Baptist the one which should take first place among all of them is our State Baptist Convention, which meets this year at Corinth. The association is important, the meetings for special groups, such as women or young people; or special departments of the churches' work as Sunday Schools or B. Y. P. U. These are all interesting and helpful, but the State Convention which meets November 13 is an absolute necessity to the denominational work. The work of the denomination, the organized work of Missions, Education and Benevolence cannot be carried on without it.

It is to this convention that all departments of work in our state report. It is in this convention that all plans and policies must be initiated, authorized and directed. Here the denominational life finds its best expression. If mistakes are to be corrected, if plans are to be modified or in any way amended, this is the place to do it. This convention is the only body which can commit the denomination to any plan or program of work.

Here all the boards are selected for every department of work. The Convention Board which supervises all the work is appointed at this meeting. The trustees for all our colleges, also for the orphanage, hospitals, and some of the South-wide institutions are selected here. Likewise the members of the Education Commission.

This year the denominational program for the future will come up for discussion. If there are differences of opinion, this is the place to air them. If there are wrongs to right this is the place to do it. Our State Convention is not so large that any matter may not get adequate attention and discussion. It is a free for all Baptist meeting. Now is the time to speak or forever after hold your peace.

WHO SHOULD GO TO THE CONVENTION

Of course those directly responsible to the denomination for the conduct of various institutions or departments of work, should be there. They ought to give an account of their stewardship. They ought to keep in touch with the people and in sympathy with the denominational spirit and program. No man can fully serve the denomination who is not in personal touch with the folks who compose it, and with the relationship of his department to every other department.

The pastors ought to go for there is no easier way for a pastor to dry up on the stem than to avoid contact and fellowship with his brethren. The pastors who are accustomed to attend may not need this admonition for they will not willingly miss any meeting of the convention. But

there are other pastors who have felt they could not afford the expense, or even from a shrinking from getting away from home, a sheer feeling of timidity, may lose the great benefits to be had in these meetings. Brother, if you are, for any reason, not in the habit of going, let this urge you to shake the dust off your shoes and your minds and hit the trail for Corinth. Many a man is dead and dried up and doesn't know it. The efficiency and extent of your ministry depends on getting your mind and soul aerated occasionally. Don't get stagnant.

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BOOKS

"The Children's Bible" is a new book from the press of Charles Scribner's Sons, of New York, by Henry A. Sherman, head of their department of Religious Literature, and Charles Foster Kent professor of Biblical Literature in Yale. It is a translation in simple language of much of the Old and New Testaments, suitable for reading by or to children. It is the product of long and careful study. The illustrations are numerous and beautiful, as they ought to be in books for children. The selections are well translated. It is a book of perpetual interest and of the kind that every family needs where there are young children. The Proverbs and Psalms are woven into the book with good effect. This is a good book to keep in mind for Christmas time or a birthday. The price is \$3.50. 328 pages.

"The Beauty of God" is by G. C. Rector and published by Cokesbury Press, Nashville, Tenn. If it did nothing more than to direct attention to a neglected conception of God, it will be worth while. The sense of beauty is latent in everybody, but it needs to be made active and be rightly directed. This preachers can do if they will by making people see the beauty of holiness and in all that God does. This book undertakes to show something of beauty as unfolded in I Creator and Created, II Nature, III Human Life, IV Jesus Christ. Mr. Wm J. Bryan says it is "a beautiful tribute to beauty as found in the Creator and his handiwork. Price \$1.00. 117 pages.

FEMINISM

Whatever Dr. J. W. Porter writes, he does pulse of a great need and in most vigorous and forceful style. This book just from the press is

it with strong conviction, and under the example of it. The first part of it treats of the "Minace of Feminism" which is written in gripping earnestness. Dr. Porter traces its origin, its relation to "Woman's Rights" and its results, among which he places a lowered birth rate, divorce, licentiousness and crime among women. Of course he is chiefly concerned about its religious aspect. A part of the book consists of articles which previously appeared from Drs. Broadus, Hawthorne, Felix, Eaton, Harvey, Lorimer, Carroll, Taylor and Mrs. Sally Neill Roach. It is a book that will put many to studying.

THE BASIS OF BROTHERHOOD

This is a series of messages based on Scripture passages. It puts our relationship to God at the center of all relationships, and touches upon the vital truths of Christianity and shows that they supply the vitals needs of Christians. The author is a preacher who has had a hearing at Winona Lake, Dr. M. H. Lyon. The book is published by Fleming H. Revell; price \$1.50.

THE CHRISTIAN CREDENTIALS

By J. J. Lawrence, D.D. Published by Revell. Price \$1.50. This is intended to strengthen faith in the midst of the conflict of doubt. It sets forth the present situation and meets it with setting forth the inherent probability of the Gospel Message, the Character of the Founder, The Divine Element in Christian Origins, The Truth of personal experience, The Witness of History. The last chapter shows The World at the Crossroads.

THE WAYS OF AH SIN

This book is said to be a graphic and accurate picture of conditions which honeycomb every Chinese community from San Francisco to New York. It takes you in a familiar and intense way through the crooked and dark passages of Chinese life in this country, and is commended by a well known Home Mission worker for the appeal it makes for righting the conditions as they are today. It is written by Chas. R. Shepherd, Th. D., and published by Fleming H. Revell for \$1.50.

RECEIPTS OF FOREIGN MISSION BOARD FROM MAY 4th TO OCT. 1st

	1920	1921	1922	1923
Alabama	26,455.95	14,732.45	10,812.24	10,499.80
Arkansas	17,747.77	736.50	125.00	2,051.96
Dist. Columbia	4,335.48	8,228.75	600.00	1,633.70
Florida	5,857.62	5,618.08	4,127.15	4,423.12
Georgia	58,448.51	29,164.70	21,542.40	22,809.60
Illinois	2,250.00	2,720.00	100.00	
Kentucky	42,367.34	41,429.90	26,144.20	28,405.85
Louisiana	109.10	5,055.36	3,348.94	3,565.59
Maryland	9,610.00	8,610.00	8,860.00	10,360.00
Mississippi	15,183.47	9,902.36	8,311.04	7,289.55
Missouri	7,591.14	6,470.29	8,326.81	10,778.31
New Mexico				16.00
North Carolina	47,574.08	28,084.67	19,632.62	14,293.66
Oklahoma	4,698.00	1,460.49	4,510.60	3,493.02
South Carolina	25,807.26	16,192.50	17,525.00	6,575.00
Tennessee	14,014.00	133.60	7,944.50	9,005.00
Texas	1,940.30	351.23	68.75	40.00
Virginia	93,873.48	48,483.77	34,100.00	15,432.67
	377,863.50	224,324.65	176,079.25	150,672.83

Campaign receipts to date amount to about 85% of receipts to the corresponding date last year and 67% and 37% of receipts for the same period two and three years ago, respectively. This shows a falling off of 15%, 33% and 63% in receipts this year as compared with receipts one, two and three years ago.

SCOTT COUNTY ASSOCIATION

This association met with Branch church, Rev. G. W. Nutt, pastor. Brother R. L. Wallace was elected moderator, L. R. Billbro vice-moderator, and J. L. Ponder, clerk and treasurer.

The moderator preached the sermon on the subject "God's Ownership and Man's Stewardship". This message was deeply impressive and seemed to result in a more unanimous conviction in respect to the stewardship of life and property.

Brother H. F. Dearman reported a number of Sunday School Normals conducted and the organization of a B. Y. P. U. and Sunday School Convention. The report on missions was read by J. C. Richardson, Forest, Miss. It was spoken to by Rev. T. W. Green, whose forceful message left Scott county Baptists feeling the necessity of a trained people working with a trained ministry. Then Dr. R. B. Gunter delivered a masterful address on our achievements thus far in the 75 Million Campaign and then he presented the resolution outlining a plan to follow when the Campaign is over. This important resolution was unanimously adopted.

The county W. M. U. elected Mrs. Hugh Kelly of Lake chairman, and Miss Ruth Freeman secretary.

—REPORTER.

BAPTISTS AND RUSSIAN STUDENT FEEDING

Dr. Rushbrooke has received the following:

"The E. R. S. Kitchen Committee at the Crimean University expresses to you in the name of the students of the Crimea its heartfelt thanks for the relief administered during the current academical year which has so largely contributed to the welfare of the students.

"Most faithfully yours,

"Signed, The Chairman, Professor Vishnoevski. "The Secretary, Mant."

While substantial contributions towards the feeding of students in the Simferopol University (to which the above letter refers) were received from British Baptists, the larger portion was furnished through the American Mission Boards.

TWENTY-FIVE YEARS AGO

The opening up of the box in the corner-stone of the old building of the New Albany Baptist church reminds one of the "Twenty-five Years Ago" column in the daily newspaper. The old building was begun twenty-four years ago, and has been added to twice.

The corner-stone contained many documents, but all of them are in a very poor state of preservation. There are several illegible letters and typewritten documents, three copies of The New Albany Gazette, a Commercial Appeal, a copy of The Baptist of May 25, 1899, a minute of the Chickasaw Baptist Association, 1898, a copy of The Foreign Mission Journal, July, 1899, two catalogues of Mississippi College, and a list of those donating to the erection of the building. The corner-stone was laid July 9, 1899. Rev. J. D. Anderson was pastor. Mr. J. T. Baker was chairman of the building committee and superintendent of the Sunday School.

Among those who had a part on the program of the laying of the corner-stone the following are living still in New Albany and are helping now to build a much better church edifice: Leroy R. Kennedy, Judge Z. M. Stephens, S. W. Bevil, W. A. Bratton and J. T. Swain.

The Baptist, of May 25, 1899, was published at Jackson, Mississippi, and was edited by J. B. Searcy, with T. J. Bailey as business manager.

The Chickasaw Baptist Association, for 1898, was held in New Albany, and the annual reports are interesting as compared with our work today. The New Albany Baptist church reported for the year five dismissed by letter and two excluded, leaving a membership of 151. The report on Foreign Missions states that the amount given by the "Southern Baptist Convention for Foreign Missions last year was \$124,249.69, of which Mississippi gave \$7,192.41". Verily, Southern Baptists have increased mightily during these years.

GASTON W. DUNCAN, Pastor,
New Albany Baptist Church.

The Baptist Record

PUBLISHED EVERY THURSDAY BY THE
MISSISSIPPI BAPTIST CONVENTION BOARD

BAPTIST BUILDING
JACKSON, MISSISSIPPI

R. B. GUNTER, CORRESPONDING SECRETARY
P. I. LIPSEY, EDITOR

SUBSCRIPTION: \$2.00 a year, payable in advance

Entered as second-class matter April 4, 1919, at the Post Office at Jackson, Mississippi, under the Act of October 3, 1917.

RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

WHY GO TO CORINTH

There has been a multiplication of conventions and other religious gatherings of late years until the minds of people are liable to confusion. Which one shall I attend? How many is it well to go to? Or how many can I afford the time and money to go to? These are questions that any average man or woman is bound to ask. What shall our answer be?

This is not to disparage any of them, but to say that for the average Baptist the one which should take first place among all of them is our State Baptist Convention, which meets this year at Corinth. The association is important, the meetings for special groups, such as women or young people; or special departments of the churches' work as Sunday Schools or B. Y. P. U. These are all interesting and helpful, but the State Convention which meets November 13 is an absolute necessity to the denominational work. The work of the denomination, the organized work of Missions, Education and Benevolence cannot be carried on without it.

It is to this convention that all departments of work in our state report. It is in this convention that all plans and policies must be initiated, authorized and directed. Here the denominational life finds its best expression. If mistakes are to be corrected, if plans are to be modified or in any way amended, this is the place to do it. This convention is the only body which can commit the denomination to any plan or program of work.

Here all the boards are selected for every department of work. The Convention Board which supervises all the work is appointed at this meeting. The trustees for all our colleges, also for the orphanage, hospitals, and some of the South-wide institutions are selected here. Likewise the members of the Education Commission.

This year the denominational program for the future will come up for discussion. If there are differences of opinion, this is the place to air them. If there are wrongs to right this is the place to do it. Our State Convention is not so large that any matter may not get adequate attention and discussion. It is a free for all Baptist meeting. Now is the time to speak or forever after hold your peace.

WHO SHOULD GO TO THE CONVENTION

Of course those directly responsible to the denomination for the conduct of various institutions or departments of work, should be there. They ought to give an account of their stewardship. They ought to keep in touch with the people and in sympathy with the denominational spirit and program. No man can fully serve the denomination who is not in personal touch with the folks who compose it, and with the relationship of his department to every other department.

The pastors ought to go for there is no easier way for a pastor to dry up on the stem than to avoid contact and fellowship with his brethren. The pastors who are accustomed to attend may not need this admonition for they will not willingly miss any meeting of the convention. But

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But back to Westminster Cathedral. This is the place where all the kings and queens are crowned, and where royal weddings take place. It was begun about a thousand years ago and was 500 years in building. Indeed they seem to be doing something to it all the time and it needs it. It has long been the burial place of kings and great men. It is said to have been originally the property of the Benedictine monks. We were impressed with the burial place here of the Unknown Soldier, which like the one we saw in Paris was covered with flowers and surrounded with people. I noticed the tombs of Macaulay, Dickens, Samuel Johnson, Tennyson, Chaucer, Browning, Edward First, Henry Third, Mary Queen of Scots, etc., etc. Others are Queen Elizabeth and her sister Bloody Mary, Gen. Wolf, who was killed on the Heights of Abraham. There is no more room here and St. Paul's church will be used for the great ones hereafter. I was glad to get out of this gloomy place in the sunlight and among the living. At St. Paul's Cathedral visitors are continually feeding the pet pigeons which keep the place in a fearful mess.

BOOKS

"The Childrens Bible" is a new book from the press of Charles Scribner's Sons, of New York, by Henry A. Sherman, head of their department of Religious Literature, and Charles Foster Kent professor of Biblical Literature in Yale. It is a translation in simple language of much of the Old and New Testaments, suitable for reading by or to children. It is the product of long and careful study. The illustrations are numerous and beautiful, as they ought to be in books for children. The selections are well translated. It is a book of perpetual interest and of the kind that every family needs where there are young children. The Proverbs and Psalms are woven into the book with good effect. This is a good book to keep in mind for Christmas time or a birthday. The price is \$3.50. 328 pages.

"The Beauty of God" is by G. C. Rector and published by Cokesbury Press, Nashville, Tenn. If it did nothing more than to direct attention to a neglected conception of God, it will be worth while. The sense of beauty is latent in everybody, but it needs to be made active and be rightly directed. This preachers can do if they will by making people see the beauty of holiness and in all that God does. This book undertakes to show something of beauty as unfolded in I Creator and Created, II Nature, III Human Life, IV Jesus Christ. Mr. Wm J. Bryan says it is "a beautiful tribute to beauty as found in the Creator and his handiwork. Price \$1.00. 117 pages.

FEMINISM

Whatever Dr. J. W. Porter writes, he does pulse of a great need and in most vigorous and forceful style. This book just from the press is

it with strong conviction, and under the im- an example of it. The first part of it treats of the "Minace of Feminism" which is written in gripping earnestness. Dr. Porter traces its origin, its relation to "Woman's Rights" and its results, among which he places a lowered birth rate, divorce, licentiousness and crime among women. Of course he is chiefly concerned about its religious aspect. A part of the book consists of articles which previously appeared from Drs. Broadus, Hawthorne, Felix, Eaton, Harvey, Lorimer, Carroll, Taylor and Mrs. Sally Neill Roach. It is a book that will put many to studying.

THE BASIS OF BROTHERHOOD

This is a series of messages based on Scripture passages. It puts our relationship to God at the center of all relationships, and touches upon the vital truths of Christianity and shows that they supply the vitals needs of Christians. The author is a preacher who has had a hearing at Winona Lake, Dr. M. H. Lyon. The book is published by Fleming H. Revell; price \$1.50.

THE CHRISTIAN CREDENTIALS

By J. J. Lawrence, D.D. Published by Revell. Price \$1.50. This is intended to strengthen faith in the midst of the conflict of doubt. It sets forth the present situation and meets it with setting forth the inherent probability of the Gospel Message, the Character of the Founder, The Divine Element in Christian Origins, The Truth of personal experience, The Witness of History. The last chapter shows The World at the Crossroads.

THE WAYS OF AH SIN

This book is said to be a graphic and accurate picture of conditions which honeycomb every Chinese community from San Francisco to New York. It takes you in a familiar and intense way through the crooked and dark passages of Chinese life in this country, and is commended by a well known Home Mission worker for the appeal it makes for righting the conditions as they are today. It is written by Chas. R. Shepherd, Th. D., and published by Fleming H. Revell for \$1.50.

RECEIPTS OF FOREIGN MISSION BOARD FROM MAY 4th TO OCT. 1st

	1920	1921	1922	1923
Alabama	26,455.95	14,732.45	10,812.24	10,499.80
Arkansas	17,747.77	736.50	125.00	2,051.96
Dist. Columbia	4,335.48	8,228.75	600.00	1,633.70
Florida	5,857.62	5,618.08	4,127.15	4,423.12
Georgia	58,448.51	29,164.70	21,542.40	22,809.60
Illinois	2,250.00	2,720.00	100.00	
Kentucky	42,367.34	41,429.90	26,144.20	28,405.85
Louisiana	109.10	5,055.36	3,348.94	3,565.59
Maryland	9,610.00	8,610.00	8,860.00	10,360.00
Mississippi	15,183.47	9,902.36	8,311.04	7,289.55
Missouri	7,591.14	6,470.29	8,326.81	10,778.31
New Mexico				16.00
North Carolina	47,574.08	28,034.67	19,632.62	14,293.66
Oklahoma	4,698.00	1,460.49	4,510.60	3,493.02
South Carolina	25,807.26	16,192.50	17,525.00	6,575.00
Tennessee	14,014.00	133.60	7,944.50	9,005.00
Texas	1,940.30	351.23	68.75	40.00
Virginia	93,873.48	48,483.77	34,100.00	15,432.67
	377,863.50	224,324.65	176,079.25	150,672.83

Campaign receipts to date amount to about 85% of receipts to the corresponding date last year and 67% and 37% of receipts for the same period two and three years ago respectively. This shows a falling off of 15%, 33% and 63% in receipts this year as compared with receipts one, two and three years ago.

SCOTT COUNTY ASSOCIATION

This association met with Branch church, Rev. G. W. Nutt, pastor. Brother R. L. Wallace was elected moderator, L. R. Billbro vice-moderator, and J. L. Ponder, clerk and treasurer.

The moderator preached the sermon on the subject "God's Ownership and Man's Stewardship". This message was deeply impressive and seemed to result in a more unanimous conviction in respect to the stewardship of life and property.

Brother H. F. Dearman reported a number of Sunday School Normals conducted and the organization of a B. Y. P. U. and Sunday School Convention. The report on missions was read by J. C. Richardson, Forest, Miss. It was spoken to by Rev. T. W. Green, whose forceful message left Scott county Baptists feeling the necessity of a trained people working with a trained ministry. Then Dr. R. B. Gunter delivered a masterful address on our achievements thus far in the 75 Million Campaign and then he presented the resolution outlining a plan to follow when the Campaign is over. This important resolution was unanimously adopted.

The county W. M. U. elected Mrs. Hugh Kelly of Lake chairman, and Miss Ruth Freeman secretary.

REPORTER.

BAPTISTS AND RUSSIAN STUDENT FEEDING

Dr. Rushbrooke has received the following:

"The E. R. S. Kitchen Committee at the Crimean University expresses to you in the name of the students of the Crimea its heartfelt thanks for the relief administered during the current academic year which has so largely contributed to the welfare of the students.

"Most faithfully yours,

"Signed, The Chairman, Professor Vishnoevski.
"The Secretary, Mant."

While substantial contributions towards the feeding of students in the Simferopol University (to which the above letter refers) were received from British Baptists, the larger portion was furnished through the American Mission Boards.

TWENTY-FIVE YEARS AGO

The opening up of the box in the corner-stone of the old building of the New Albany Baptist church reminds one of the "Twenty-five Years Ago" column in the daily newspaper. The old building was begun twenty-four years ago, and has been added to twice.

The corner-stone contained many documents, but all of them are in a very poor state of preservation. There are several illegible letters and typewritten documents, three copies of The New Albany Gazette, a Commercial Appeal, a copy of The Baptist of May 25, 1899, a minute of the Chickasaw Baptist Association, 1898, a copy of The Foreign Mission Journal, July, 1899, two catalogues of Mississippi College, and a list of those donating to the erection of the building. The corner-stone was laid July 9, 1899. Rev. J. D. Anderson was pastor. Mr. J. T. Baker was chairman of the building committee and superintendent of the Sunday School.

Among those who had a part on the program of the laying of the corner-stone the following are living still in New Albany and are helping now to build a much better church edifice: Leroy R. Kennedy, Judge Z. M. Stephens, S. W. Bevil, W. A. Bratton and J. T. Swain.

The Baptist, of May 25, 1899, was published at Jackson, Mississippi, and was edited by J. B. Searcy, with T. J. Bailey as business manager.

The Chickasaw Baptist Association, for 1898, was held in New Albany, and the annual reports are interesting as compared with our work today. The New Albany Baptist church reported for the year five dismissed by letter and two excluded, leaving a membership of 151. The report on Foreign Missions states that the amount given by the "Southern Baptist Convention for Foreign Missions last year was \$124,249.69, of which Mississippi gave \$7,192.41". Verily, Southern Baptists have increased mightily during these years.

GASTON W. DUNCAN, Pastor,
New Albany Baptist Church.

(Continued from page 3)

lines to keep our people together, and not to become pessimistic about evil tendencies.

A third danger, even on the part of the best men, is conceit of wisdom and knowledge. The older I grow the more modest I become in my opinions and views as to the solution of practical difficulties. I am perfectly clear in my grasp of principles and doctrines, but in complicated practical matters it takes a very superior form of wisdom to reach wise conclusions. And if a man takes on too dogmatic a tone, if he is too confident and certain in asserting his own views and in denouncing those of others, even though he be earnest and sincere, he will find himself making serious mistakes. Some one has said most men think too much of their opinions and too little of their abilities. They could do much more than they think they can do, and their opinions are of far less importance than they imagine. Teachableness and docility are great virtues when the path of duty is being sought.

We must work out our Baptist problems along Baptist lines, by thinking them through and by free and voluntary co-operation in applying solutions to problems as they arise.

QUIET TALKS ON THE SIMPLE ESSENTIALS

By Mr. S. D. Gordon

Bijou Theatre, Boardwalk, Atlantic City, N. J.
July—August, 1923

Auspices Atlantic City Council of Churches

No. 12—Faith? Or Fear

Every one is controlled by faith or by fear. And these two are sworn foes. They can't get along together.

When faith comes in fear takes to its quickest heels. When fear comes in faith has already gone out. The man is the doorkeeper. Neither gets in till he throws open the door.

Fear cramps the nerves, dries up the juices, sets the imagination wild, the heart a-racing, and the will to wobbling.

I'm talking of course about the fear that's afraid. There are three kinds of fear. There's the fear of reverence. It grows out of love. It is good. It's a tonic for nerves and spirit.

Then there is the fear of caution. It grows out of the presence of danger, and of wrong. These must be guarded against. And this, of course, is only good. Its absence is bad, and exposes one to danger, bodily or worse. Its presence means a wholesome discipline that restrains and steadies.

And then there is the fear that's afraid. It's afraid of something or someone. It is slavish. It is bad, bad clear through, only and always bad. This is the sort that is most commonly thought of when the word is used. This is the sworn foe of faith.

There are two kinds of faith. The word is commonly used for a buoyant optimism. There's a rare bubbling-over confidence that's sure of itself and of the outcome.

It goes easily and naturally with youthful strength, that has not yet had any breaks. Sometimes it is planned for in an artificial way, through stimulants, by those who have had breaks. Then there is a worse break sure to come, some day.

Sometimes such faith is the outgrowth of hard study, and careful planning, and unflinching self-discipline. And then the results are sure to come. The confidence has its roots in deep and strong.

This sort of faith is recognized as a great asset, especially in commercial circles. It rides almost rough-shod over difficulties. The man that never knows when he is whipped never is whipped. He's unwhippable.

And at its roots it is always faith in some one. It may be in one's self, a good self-confidence, or in others. Back of the bank is the man or group in control, back of the scheme being pushed is the brainy experienced thinker, and the backing capitalist.

This faith is a mental faith. It is quite dis-

1923
1923

Mississippi Program

BAPTIST 75 MILLION CAMPAIGN

N. T. Tull, State Organizer

"STEWARDSHIP NUGGETS"

"In the beginning God created the heavens and the earth."

"And God saw everything that he had made and behold it was very good."

"The earth is the Lord's and the fullness thereof, the world and they that dwell therein."

"For every beast of the forest is mine and the cattle upon a thousand hills."

"The silver is mine and the gold is mine, saith the Lord of Hosts."

"As I live," saith the Lord God, "Behold all souls are mine."

"Whatsoever is under the whole heaven is mine."

"The land shall not be sold in perpetuity; for the land is mine: for ye are strangers and sojourners with me."

"It is he that giveth thee power to get wealth."

"Ye are not your own; ye are bought with a price."

"Every good and perfect gift cometh from above."

"Ye brought nothing into this world, ye can take nothing out."

"Lay not up for yourselves treasures on earth."

tinct from what is called properly Christian Faith, though it may grow out of this under certain circumstances.

Sharper thinking leads to stronger action. It helps much to recognize that the thing called Christian faith is distinctively, at first flush, faith in a Person. It always begins there. Thinking about that certain Person grows in you the thing called faith. You don't think about the faith but about this Person. And your thought and attitude toward him—that is the thing called faith.

That Person is the one in whom the whole Christian scheme of thinking and acting centers. He's the Man about whose birth the calendars of the world revolve today.

He's our fellow man, the solitary God-Man, who died in the distinctive way, and lived again, and still lives. He is the throbbing heart of our common Christian faith.

And there's one thing more here: Christian faith means believing this Man for some particular thing. That's the very essence. You believe him for settling the old sin score, for personal power against the thing that's wrong, for your bent-knee request. You accept at face value what he says in the old Book.

And the striking thing to mark keenly is this, that the faith that is a mental trait or characteristic grows, and grows strongest, out of that faith in this Person.

You yield your life and your plans to his guidance. You go as you understand he would have you. And there is now the strongest kind of a bubbling-over buoyancy in the outcome. For he is back of you and your plan. And he is un-failing.

He—this Man—becomes the center. Faith isn't

"STEWARDSHIP NUGGETS"

"Money that belongs by every right to God but is kept back from him by his people, is probably the greatest hindrance to vital spirituality that there is in the world today."

Will you in your heart make this covenant with your God right now? "In loving loyalty to my Lord, and as an acknowledgement of his ownership, I covenant to pay the tithe of my income for the purpose of maintaining and extending the kingdom of God."

"The story of this deed shall be told as a memorial to her wherever this gospel is preached."

"Tell me the things you spend your money for, and I will tell you the kind of a Christian you are."

"Stewardship is not Christian stewardship if it does not presuppose the commission to take the world for Christ."

"In the year 1917, John D. Rockefeller reported an income of \$60,000,000. The government, in accord with its sovereign rights, took from him an income tax of \$38,400,000." Yet, we look God in the face and say, "It's mine, it's mine."

"There can be no Christian stewardship that does not recognize God as the owner of the shop, the mill and the farm and the money in the bank—for 'the earth is the Lord's and the fullness thereof.'"

October—Cash Gathering Month. Gather It In—Send It In.

thinking about your faith, how much there is, or how strong. It's thinking about him. Your thought doesn't turn in; it turns out; and up, to him.

Look at that Man, Jesus. There he is sitting up there in the place of masterful control. He can do; he has the power to. He will do; he has the love to. He will do for you; you two are in touch of heart. He will do at the right time; he has the wisdom to.

"Oh," someone says, "that's sentiment." Yes, you're quite right. It is sentiment; but not sentimentality. It is sentiment that holds the vast British empire together. It was sentiment that sent thousands of our best sons to France only yesterday, and that holds our homes, our commercial fabric, and our very nation together. Sentiment, a strong high dominating conviction, is the very life blood of life itself.

A small boy asked his mother, "What does it mean to believe on the Lord Jesus?" Recognizing that her little son was beginning to think for himself, the mother said quietly, "It means thinking about him, thanking him for dying for you. It means loving him, and telling him you will try to please him."

The boy went off without replying. By and by things were unusually quiet in the boy's corner. And the mother called, "What are you doing, Charles?" As she spoke she came in sight of the boy sitting among his playthings, head bowed in thought, as he quietly called out, "I'm believing on the Lord Jesus."

Thinking of that Person begets faith in him. Faith grows love. Love turns fear out-of-doors.

No. 13—Does Prayer Count?

"Sell what thou hast and give."

**PROVISIONAL PROGRAM
MISSISSIPPI BAPTIST CONVENTION
Corinth, Mississippi
November 13-15, 1923**

GENERAL THEME: STEWARDSHIP

Tuesday Evening

"Building the kingdom of God must be thought of as the great adventure for men".

7:00—Worship—A. F. O'Kelley.

7:15—Organization.

Report of Committee on Order of Business.
Address of Welcome.
Response.

8:00—Convention Sermon—John W. Mayfield.
Announcement of Committee on Committees.

Introduction of New Pastors and Visitors.
Adjournment.

Wednesday Morning

"Stewardship puts a gleam into life for men to follow".

9:00—Worship—A. B. Metcalfe.

9:15—Presentation of Annual Reports:

1. Convention Board—R. B. Gunter.
2. Education Commission—D. M. Nelson.
3. Social Service—J. R. Carter.

10:00—Report of Committee on Committees.

10:15—Miscellaneous Business.

10:30—The Baptist Outlook as Seen from the Baptist World Alliance—P. I. Lipsey and J. E. Byrd.

11:30—Greetings from Southwide Educational Institutions.

12:30—Adjournment.

Wednesday Afternoon

"Stewardship is larger than giving. It is the definite using of all one's powers as a trust for God."

2:00—Worship—J. C. Richardson.

2:15—Education Commission (Under Direction of D. M. Nelson):

1. Report of Committee on Review.
2. Special Institutions:
 - a. Mississippi College.
 - b. Woman's College.
 - c. Blue Mountain College.
 - d. Clarke College.
 - e. Ministerial Education.
3. General Discussion.

4:15—Report of Committee on Investigation of Text-books.

4:30—Adjournment.

Wednesday Evening

"In the great purpose of God, the steward has a God-appointed work, and he delights to take definite personal part in bringing the plans of God to fruition."

7:00—Worship—O. P. Estes.

7:15—Convention Board:

1. Report of Committee on Review.
2. Special Items:

7:30— a. Home Missions (under direction of H. L. Martin).

8:30— b. Foreign Missions (under direction of I. P. Trotter).

9:30—Adjournment.

Thursday Morning

"The individual never sees life in the radiant glow of its greatness, its dignity and its privilege until he realizes it as a trusteeship".

9:00—Worship—D. A. McCall.

9:15—Convention Board, Continued (under direction of R. B. Gunter):

- c. Administration.
- d. Publications.
- e. Sunday School Work.
- f. B. Y. P. U. Work.
- g. W. M. U. Work.
- h. Laymen's Work.
- i. Future Program.
- j. Budget-Stewardship Movement.

12:00—3. General Discussion.

12:30—Adjournment.

Thursday Afternoon

"Wanted—Men Hungry, not for silver, but for service".

2:00—Worship—W. S. Landrum.

2:15—Reports of Special Committees:

1. Time, Place and Preacher.
2. Nominations.
3. Resolutions.

3:00—Miscellaneous Business.

3:20—Social Service (under direction of J. R. Carter):

1. Report of Committee on Review.
2. Special items:
 - a. Orphanage.
 - b. Hospitals.

4:30—Adjournment.

Thursday Evening

"He gives nothing but worthless gold who gives only from a sense of duty".

7:00—Worship—L. B. Golden.

7:15—Social Service, continued:

- c. Ministerial Relief.
 - d. Prohibition and Law Enforcement.
 3. General Discussion.
- Miscellaneous Business.
Adjournment.

PUTTING FIRST THING FIRST

(J. A. Lee)

As we are winding up the seventy five Million Campaign and planning to launch another campaign of some kind, and as stewardship, tithing, missions and various other things are the chief things we are studying, and preaching about these days. I thought it would not be out of place for me to offer a few suggestions along this line.

My text will be found in 2 Cor. 8-5, and as a matter of introduction I will ask: Why this passage of scripture? The churches of Macedonia had been stirred by the apostle Paul, and had made very liberal gifts to the suffering saints and Paul was much elated over the matter and had used it as a method to stir the churches at Corinth also, and they were stirred but contrary to what the apostle thought that they would do, they did a wiser thing then he had planned, or thought they would do, and they first gave their own selves to the Lord.

I take it that this does not mean that they were converted and gave themselves to the Lord as new converts, but that they first consecrated themselves to the Lord's work more fully and then made their offering. To my way of thinking this was the right thing to do, and I also believe it to be the one thing needful in all of the churches within the territory of the Southern Baptist Convention.

Now I am going to say some things that may cause many of my brethren to differ from me, however, I believe it with all of my mind, soul and strength, and hereby offer it in the best of feelings.

Now this is what I am about to say: we do not need more organizations, new campaigns, booster-rallies, new secretaries, special committees, and such like. What we need is more personal consecration, more giving of ourselves to the Lord, and that too without money and without price, otherwise we may be getting dangerously near the hireling spirit that was so severely condemned in the parable found in Matt. 20-1-16, and known as: "The Laborers In The Vineyard."

The giving of ourselves first to the work of the Lord, or personal consecration must precede the giving of our money. We must get the giver first or the plant will die for the want of soil in which to grow. It is possible to grow a butter-weed in a few weeks, but it takes years to grow the oak, however, the oak will stand the test of time. So putting first things first is getting the giver first, and the giver and his gift will stand the test of time, however, when we put on a booster committee, or booster campaign, and get a highpressure contribution, I feel that we are losing ground every time we do it and right now we are bleeding at every denominational pore from the practice of this method and are shamefully in debt both in the home and foreign field.

My brethren, we are putting the emphasis in the wrong place. Hitherto we have been empha-

sizing the gift and have let the giver slip through our fingers. I believe in organization and methods; however, a piece of machinery may be so intricate that it is not practical or usable except by experts. To my way of thinking we have about reached that point now and many of our churches have tried and because they cannot do what the many organizations have asked, they have become discouraged and will not make further effort. Now my brethren let me make this supposition; suppose instead of having a mouth for information, and a mouth for organization, and then a mouth-for cash campaign or booster contribution. Suppose on the other hand our leaders who have the right to put on these campaigns, had made a call to all the churches for a three months campaign of prayer, personal consecration of the giving first, ourselves more fully to the Lord and at the close of the third month for each member to bring the tithes in to storehouse of the Lord. If this had been done I believe we would have money at the close to meet all of our obligations and our churches would have been in fine shape for the inevitable tithing campaign that we must put on in the near future.

Now this word: if the busy pastors of Miss., were to undertake to execute all the plans that are sent out, and to observe the special days, weeks, months that we are asked to do, we would not have time to preach the gospel to the lost and this I conceive to be the foundation of the great commission.

I am not sore nor sour, but I am deeply convinced that we are placing the emphasis on the wrong thing, we must turn our attention to the giver more than to the gift, and plead for a deeper consecration of the individual member.

Now in closing this article let me ask two questions; first what is consecration; and second what will it do for us?

Consecration is that act of taking any person or thing from the common use of life and putting them to a sacred use. Ex. When a sinner is converted and turns to the Lord and changes his ways from those of the world to the ways of the Lord he may be said to be taken out of the common or sinful ways and put into the sacred ways of the Lord.

Now what will consecration do for us? First, it will take care of the moral character of the individual and also of the whole membership; Second it will take care of the public service of the church for the consecrated member will not have to have a special committee to look after him or her, but will be in place on the Lord's day.

Third it will take care of the finances of the church and kingdom. It will take care of the local expenses of the church, of the missions, of the state and also foreign missions or world wide kingdom missions.

Some requisites to consecration: First a recognition of ownership and that we are owned by the Lord may be seen from, 1 Cor. 6-19-20.

Second it will lead to a recognition of our personal obligation both to the Lord and our fellow man. That we are debtors see, Rom. 8-12-13.

Third, it will also lead to a recognition of our influence on each other so much so that we will not do anything that would harm our fellow man; see what Paul says about this in 1 Cor. 8-13.

May the Lord soon strip us of all of our complicated methods and help us to get back to the simplest methods possible which I conceive to be: preaching the pure gospel; praying it through and then giving to the Lord what belongs to him and nothing less than the tithe will satisfy him and should not satisfy his people.

Oh, for a closer walk with God,

A light to shine each day

A help to guide each of us

Into the consecrated way.

Brother J. H. Lane writes: All South Mississippi regrets the going of Brother C. T. Johnson from Liberty. He is one of the best, and has done a fine work at Liberty and surrounding country. He and family are pure gold. Liberty church is one of the best in this section, and any man whom the Lord sends there will be cared for.

Mississippi Woman's Missionary Union

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"ONE DOLLAR EACH QUARTER, FROM EACH MOTHER AND DAUGHTER".

"Whosoever he be of you that forsaketh not all that he hath cannot be my disciple".

"Go and sell what thou hast and give to the poor".

Read the words of our foreign mission secretary, Dr. J. F. Love: "Upon my return I was shocked to find that our debt in actual borrowed money had gone to \$1,296,405.25. This fact added to what I have seen in Europe of unmet need, great opportunity, and what I have heard of importunate appeal from our sorely distressed brethren lays a burden on my heart that I cannot declare in words. May the Lord help us out of our distresses. Surely if Southern Baptists knew what they are about to lose of opportunity and Christian service, they would promptly come to the relief of this Board in a most substantial way."

Friends, is the burden of our foreign mission board our burden? Does the cry of distressed brethren in Europe penetrate our ears? Have you heard your Master say to you "Ye shall be my witnesses in Jerusalem, Judea, Samaria and the uttermost parts of the world?" "Ye are my friends if you do the things I command you".

Guard well point four in your standard of excellence this month. Report blanks have been mailed to each missionary society and local auxiliary leader. If you have failed to receive one drop us a card immediately. If you have received them and laid it aside, go this minute, fill them out and mail one to your associational leader and the other to Box 520, Jackson, Miss. Then go and check up on that point in the standard of excellence that says "Regular reports to state officers, according to the plan outlined by the state".

At the Associational meeting in Union Association all the associational officers were present with full reports. The number of young people's organizations were doubled during the year and they showed their interest in the work by packing a box containing more than 100 articles for our Baptist Orphanage. The Woman's Missionary societies packed a box for a frontier missionary. "Inasmuch as ye did it unto the least of these, ye did it unto me".

It rejoices our hearts to read in October "Home and Foreign Fields" of the forty-four choicest, best prepared and most valuable young people in the South who have gone to the foreign fields as our representatives and to bear witness to the truths of the New Testament. In the splendid group we find only one from Mississippi, and he left the state when he was only three years old. Are we faithful stewards of the young life that is entrusted to us? Hear the Master say to Jairus and his wife regarding their twelve year old daughter who was sick, "Give her something to eat". Let us feed the minds of our young people on missionary literature and help them catch the spirit of service. Pray that the Lord will find laborers for foreign service in Mississippi.

Last year we studied "Intercessory Prayer" by McClure. This year our recommended book on Prayer is "How to Pray", by Torrey. Sisters, let us not forget that one definite purpose of our organization is Prayer.

News has just come to this office telling us that our W. M. U. President, Mrs. A. J. Aven, is quite sick. Let us not forget to breathe a prayer for her speedy recovery and drop her a card expressing our personal interest in her.

A few days ago a note came to us from Mrs. J. L. Johnson telling of a beautiful box containing 12 pillows and two dozen hemstitched tray cloths from the ladies in and around Columbia to our Baptist College in Hattiesburg. The tray cloths were hemstitched by the girls at the Industrial Institute at Columbia, "They worked willingly with their hands". We should thank the Lord every day for the consecrated leaders in our Industrial Institute who are leading our boys and girls into lives of usefulness.

We are getting such encouraging notes from our College Y. W. A. Counselors. Woman's College Y. W. A. gave an interesting State Mission Program in Immanuel Baptist church, Hattiesburg. What will it mean to send our College girls out into our State thoroughly saturated with missionary information and interest.

Blue Mountain College Y. W. A. has perfected her organization and has enrolled 111 girls. They had their usual reception for new students and faculty the first Monday night of the session which shows they are putting emphasis on the development of the missionary spirit.

Many interesting letters are coming telling of the observance of the State Mission Week of Prayer Program and the splendid offering received for State Missions during that week. Do not fail to send in your offering before October 31st.

A letter came to this office this morning from our Third District Vice-President, Mrs. C. Longest, Oxford, Mississippi. She spent the summer months with her husband in Spain. She comes back to us much refreshed in body and spirit and ready to help her women in the Woman's Missionary Union in the Third District. We have greatly missed her cheery letters in this office and her smiling countenance in the meetings held in her district during the summer. We certainly welcome her back with open arms.

The scholarship money continues to come in and it is most gladly received for the girls are in school and depending on us. If your society has not sent in its offering for same do so as soon as convenient.

We have had a letter from Miss Helen Cox, who is in our W. M. U. Training School in Louisville, Ky. She is very happy indeed in her privileges and has found the spirit of the Training School beyond her expectations. She speaks beautifully

of our Mississippi girls, Misses Bucy and Quillen, who are members of the faculty.

News From Our Missionaries to Japan

Relatives in the city have just received a letter from our own Dr. and Mrs. J. H. Rowe (Carrie Hooker Chiles) advising them that they and their son, J. H. Jr., had arrived at Yokohama in due time and being especially anxious to reach their station at Kokura had not lingered either at Yokohama or Tokio, but proceeded immediately to their field, thus miraculously escaping the horrors of the recent earthquake and fire, as they would have been in the midst of all that horror had their original plans been carried out. The Master works in many ways, his wonders to perform.

Kokura is outside the horror zone, but Brother Rowe is working in the stricken area and has promised to give more details as soon as he can spare the time to again write, his message being only a note to advise of their safety. He did, however, take time to say that all of our Missionaries (Southern Baptist) were safe, that only two were in the disaster zone and both have reached safety, though losing their goods, were thankful to be spared with their lives and that of their loved ones. They report that though they underwent great hardships that all was well, suffering being confined to sore and bruised body, feet particularly, as they were walking about two days without shoes.

Dr. Rowe further reports that from information he had hastily received the Southern Baptists were peculiarly fortunate in the loss of buildings, from information he then had, would only amount to a comparatively small sum, inasmuch as other denominations lost practically all their buildings in the disaster zone, but was of course unable to give any details as everything was in a state of confusion at the time of his letter.

Their friends in Mississippi will recall Dr. and Mrs. Rowe with great pleasure, for they did not spare their strength in giving us messages of Japan while on furlough.

The Noxubee County Baptist Association will be held with the Mashulaville church October 30-31. Those coming from other associations will come to Macon, where they will be provided with a way to carry them to Mashulaville.

Here's as good philosophy as is found anywhere from Plato to Spinoza:
 The wood-pecker pecks out a living each day,
 By capturing bugs, it is said,
 But this thing is certain, which none can gainsay:
 He gets there by using his head.

Brother J. E. Lowe had J. G. Gilmore with him in a good meeting at Shady Grove church, George county, and says nobody can preach the gospel better than he does. He has had him for three successive years and thinks he is good enough for any pulpit. There were twelve baptized, one of them from the Methodists.

October—Cash Gathering Month. Gather It In—Send It In.

APPEALING WORDS

The Relief and Annuity Board expresses its appreciation of the co-operation of Southern Baptists in its endeavor to give aid and comfort to our veteran preachers, but would again call attention to their immediate needs. There are now more than eight hundred men and women, who are receiving monthly stipends from the Board, while others should be provided for at the earliest possible moment. The amount given to these people is, for the most part, quite inadequate.

The immediate need is far greater than our people imagine. The South has hundreds and hundreds of patient Baptist preachers, very poor, whose minds are always troubled, and who know no such thing as freedom from care and anxiety about the future; old couples drawing near the evening of life, with barely enough to provide the commonest necessities of life, and without any of its luxuries.

Once upon a time, John A. Broadus, in speaking before the Southern Baptist Convention, on the subject of Foreign Missions, said, "It is glorious that for this transcendent cause we have done so much; it is shame that we have done so little." The words of this immortal Baptist leader may justly be applied to the situation concerning our old worn-out ministers. It is glorious that we have inaugurated this so greatly needed work, and while the fact that we have paid out to those old men and women, in the past four years of the campaign, more money for relief than Southern Baptists have paid for any such purpose in all their history, we have just begun to touch the fringes of the great and immediate needs of our army of preachers, including the young as well as the old, and the widows and orphans of both classes.

One of the outstanding achievements of this Board is the way in which it has gone, through its Annuity Fund, to the relief and comfort of the widows of some of our young men, who prematurely fell in their ministry, to say nothing of the men themselves, who, in the apparent prime of life, have, for one reason or another, become totally and permanently disabled.

APATHY

The apathy of our denomination concerning this cause is sad beyond all words to express. It cannot be said of us that we stone our prophets and kill them, but our neglect of them brings down their grey hairs in sorrow to the grave. How different the attitude of that widow of Elijah's day, who, while herself an hungered, and while her son felt the biting stress of famine, gave of her last crust of bread to God's needy prophet, with the result that shines immortal in the annals of God's saints. The Baptist who honors, reveres, loves, succors and sustains God's ministers is to receive a blessing in his life after the similitude of the blessing that came to the widow of Sarepta, whose barrel of meal and cruse of oil never failed, or of the house of Obed-Edom, where the ark of God lingered in countless benedictions on the head of the house, and

every interest that had been committed to his heart and hands.

CONTINUING THE CAMPAIGN

It must needs be that we continue our campaign. Nearly every day some Baptist minister is laid on the shelf, either by old age or invalidism. By so much as this is true, our campaign for funds must be perennial. There is no way for us to retard this work without striking from the trembling hands of these old heroes the scanty food our hands would carry to their hungry mouths.

It will be recalled that when the 75 Million Campaign was projected, at the Atlanta Convention in 1919, the Convention agreed to raise five millions of dollars for Ministerial Relief. When, however, the time to actually put on the Campaign came, only one half of that sum, two millions and half dollars, were actually allocated to the Relief and Annuity Board, the Executive Committee and the Conservation Commission at the time recommending to the Convention that the rest of the five millions be raised in the two years following the Campaign. This was ratified by the Washington Convention, and reaffirmed by the Convention at Kansas City, which went on record as saying that in putting on the next Campaign for raising money, the provision made with our Board in Atlanta in 1919, must be sacredly kept.

PRESSING NEED OF ENDOWMENT

The Board respectfully submits that the time has come in its history, when it might confidently assume that it is now one of the established agencies of benevolence, among Southern Baptists, and that its policies have been accepted. One of its policies has been to endow both of its departments and for that reason, it sought and obtained the sanction of the Convention for an objective of ten millions as an endowment fund.

The pressing need of this endowment must be apparent to every one. This Board cannot properly function without an endowment. This is true as to both the Relief and Annuity Departments of the work. It is arrestingly, if not startlingly true in its application to the Annuity Department. The Campaign for members in this department of the work was projected on the assumption that Southern Baptists would take care of this sacred plan of co-operation with its ministry. Resting on this assumption, more than twelve hundred of our pastors and preachers now hold certificates of membership in this Fund, and our churches must keep faith with them. The sacred word and honor of Southern Baptists are already behind this Fund, and we must see to it that the reserve and endowment validating its solvency must be kept enlarging from year to year, so that its safety can never be called in question.

We are now face to face with the next campaign. Whatever may be in the minds of the brotherhood with regard to postponing endowments, when the next campaign is projected, in order that the right of way may be given to current expenditures, should not apply to the Relief and

The SUNDAY SCHOOL BOARD'S



WEEKLY MESSAGE

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Annuity Board. We plead that the most liberal and great hearted policy shall be adopted with reference to the work of our Board. Its work is an exception to all rules governing the departments of our denominational activities. We can no more wait upon expedients or technicalities than the good Samaritan could have waited on the Jericho road; to call a convention to see what disposition should be made of the victim of the robbers. Our old ministers lie prostrate at our feet. They do not beg for their bread. In all of their trials and necessities, they maintain their Christian dignity. By so much as this is true, the appeal to our hearts and purse strings is more vital and insistent. Let us come to their relief by every means known to Christian beneficence, and

by thus caring for and serving them we will bring down upon our heads those blessed words of our Saviour when He said,

"For I was hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was stranger, and ye took me in; naked and ye clothed me; I was sick and ye visited me; I was in prison and ye came unto me."

With earnest prayers that these words may impress countless thousands of Southern Baptist hearts, and with the hope that even now, at this late day in our denominational life, we shall measure up to the full stature of Christian men and women in this glorious task, we are,

THE RELIEF AND ANNUITY BOARD

By Wm. Lunsford, Cor. Sec'y.

Education Department

D. M. Nelson, Educational Secretary

Below are two interesting letters from two of our Colleges. We hope to have news from all of our educational institutions each week in this column. We would also welcome short, vigorous paragraphs and articles on any phase of our educational work from the brotherhood out in the state.

BLUE MOUNTAIN BREEZES

Our new pastor, Rev. W. R. Cooper, occupied the pulpit for the first time last Sunday morning and evening. The writer was absent from the community, but he has heard only words of praise and appreciation. Bro. Cooper and his fine family have made a good impression. We believe the Lord sent him here, for the purpose of doing a great work. Lowery Memorial Church is a church of wonderful opportunities. Bro. Cooper has a great congregation to preach to. For three Sundays in the month his services will be the only preaching services in the town. We have a big public school, and two large boarding schools, in addition to a fine local membership and congregation.

The college girls have been organized for Sunday School, B. Y. P. U., and Y. W. A. work. We hope to make it a great year for work in all these organizations.

We have only two new teachers this year, in the college department; Dr. E. B. Hatcher in the chair of Christianity and Social Relations; and Dr. Clara L. Nicholai in the chair of Modern Languages. Both are starting off with enthusiasm and success. Dr. Nicholai has the M. A. and the Ph. D. from the University of Pennsylvania. Dr. Hatcher has the M. A. from Richmond College, the Th. M. from the Southern Baptist Theological Seminary, and has two years of University work at Johns Hopkins.

Miss Alla Maize Bailey, well known to many in the state, is principal of the college high school, and is assisted by Miss Annie Walne Kimbrough, Miss Missie Spencer and Mrs. T. T. Martin. They are making a fine start with this newly organized department.

W. T. LOWERY.

RELIGIOUS ENVIRONMENT AT CLARKE COLLEGE

The spirit of the faculty and student body has never been better, and we believe, more wholesome than at present. One student has remarked today that everybody was alike over here. Of course, this doesn't apply to physical appearance or mental capacities, but means that everyone thinks well of the other. There is that kindred feeling, that bit of sympathy, that spell of operation with co-operation that tends to bind us into one big family. As new ones come in, and they are yet coming, with others still to come,

they are greeted at once by those already here and are ushered into the ways and spirit so cordially that a blue or homesick feeling is unknown.

This Christian like spirit is manifested in many ways, first, in the B. Y. P. U., work there is an enrollment and attendance of above ninety per cent of students actively engaged. At present plans are being made for more Unions with general president for all. We give other colleges warning now, that the banner is expected to come this way next spring. If it doesn't, well take hats off to those who make better averages.

Second, there is nightly prayer service in both dormitories. These are well attended and are proving effective in helping question of order and discipline in these buildings.

Third, the Ministerial Association among the students here has been organized and is making plans of uplifting nature. Already there are religious services conducted on campus each Saturday night.

Then the class work in Sunday School is very encouraging. The young Men's class is well organized and is beginning to work in a definite way in the church program. As a class, they stand ready to go at any notice where service can be rendered. The young men and young ladies expect to enlist in full classes to study "Stewardship and Missions" during the coming weeks.

Day by Day in every way, Clarke College is growing better.

M. C. McDaniel.

RESOLUTION BY THE DELTA ASSOCIATION, W. M. WHITTINGTON, MODERATOR J. A. OUSLEY, CLERK

Whereas, the report of the social service committee, to our last Southern Baptist Convention, was made very strong in denouncing certain immoral social evils of our time, making it plain that the ministry should sound a clear note of scriptural warning against these tendencies and,

Whereas, these valuable resolutions can never serve their intended purpose, unless the vital truths of same can be presented to our people with happy uniformity of ideals and purposes of same, and

Whereas, we daily observe that without a true moral standard there can never be a true religious standard and without a spiritual church the true spirit of missions cannot be and all of our financial needs must necessarily suffer, and

Whereas, we pastor's feel our responsibility in our vital relation to this task, feel the need of a wise and well defined and uniformly accepted policy of the church on all moral doctrines, and

Whereas, our religious papers have proven their value in securing concert of thought and action on all of our previous undertakings: therefore,

Be it resolved, that we the Delta Association assembled, suggest to our Editor the propriety of writing a series of strong editorials on the social evils of the day, that our people being invited to contribute articles along this line.

THE COST OF THEIR SMOKES By Jennie N. Standifer

At the opening of the Oakvale school the parents of numbers of boys and girls reported themselves unable to buy books, shoes and clothing for their children. The cotton crop was almost a failure, and when ready for market did not sell for enough to pay the expense of production. The county superintendent of education gave the one merchant of Oakvale an order for these mentioned necessities for attending school, to the amount of ten dollars per pupil, and had the account charged to the county.

When Bob Herndon told of this at home his father said angrily:

"A Herndon has never accepted charity, and you cannot take the money, Bob. The cotton will not pay our supply bill, and I'll have to sell cattle to pay taxes. Of course there will be nothing for books, clothes and shoes, so you will not attend school this year."

Bob, who was only eleven, began to cry, and his grandfather asked:

"Would it be all right to use that ten dollars as a loan, and to pay it back next fall, a year from now?"

"A fine suggestion!" cried Jim, Bob's big brother. "Let Bob go to school until April, and I will plow the ground for him to make a crop, provided you can spare him an acre of land."

"I don't see how I can spare it," replied Mr. Herndon.

"Could you let him plant the acre of land back of the barn in tobacco?" asked Grandfather. "It will not need a fence around it, as nothing eats tobacco."

"He may plant that ground and have all he makes," agreed the father.

With his mother's help in making his clothes and caring for them, Bob went through the session on the ten dollar loan. Miss Lee, his teacher, told him when school closed, that he would be ready for high school without another year.

Jim plowed the land as he promised, and under Grandfather's directions the tobacco was planted. Bob kept the soil loose, and the plants free of weeds. The crop grew and flourished, and the boy began to plan to subscribe for a boys' paper after paying back the loan.

At the proper time Grandfather showed Bob how to "cure" the tobacco leaves and make them into twists. He came down to the barn one morning when Bob was packing his crop in goods boxes, and sitting on a bench, smoked his pipe and gave advice:

"You must leave the boxes in the tool room until your father markets his cotton. Then take samples to the supply merchants and sell to the highest bidder. Folks have just got to have tobacco. You ought to get twenty dollars for your crop, son."

"I hope so, Grandpa."

That afternoon the Herndons hauled cotton in the seed to the public gin, a mile away. Grandfather drove the team, and Bob helped his father and Jim shovel the cotton into the wagon and then into the gin room. They had unloaded the last wagon of cotton when they were startled by seeing a dense smoke rising from the direction of their home. They hurried back to the farm to find the barn in flames. It burned to the ground, but with the help of neighbors the dwelling house and fences were saved.

There was a mournful gathering of the family in the living room that evening. Grandfather was conscience-stricken because he was sure it was a spark from his pipe that caused the fire. Mr. Herndon and Jim groaned over the loss of their hay, the barn and tools. Bob's face was the picture of despair, but he said nothing. Grandfather would feel hurt.

"It can't be helped now," said Mrs. Herndon, "so quit worrying. We will manage somehow."

There was a knock at the door and Miss Lee, teacher of the Oakdale school, entered.

"I returned from my vacation yesterday," she said, "and just heard of the fire. I am so sorry, friends. Why so gloomy, Bob? Did you make a fine crop last summer?"

Bob's voice trembled as he answered:

"I made a fine crop,—but I lost it in the fire."

"Such a misfortune! What did you plant?"

There was a momentary hesitation and Bob replied:

"Tobacco, Miss Lee." He knew how his teacher condemned the use of it.

"I am sorry you lost a summer's work, Bob," she said gravely, "but tobacco is of no benefit to any one,—not even to animals. I hoped you would grow something worth while."

There was an embarrassing silence, and Miss Lee asked:

"Will the burning of the tobacco keep Bob out of school, Mr. Herndon?"

"I see no way for him to have books and other things necessary, as cotton is still very low."

"Isn't there anything that the family could do without?"

"Not one thing," declared the head of the house positively.

"Not unless we went hungry and cold," asserted Jim.

"Yes, there is one thing I can do without," spoke up Grandfather. "It is tobacco. I have been spending a dollar or two a month for it for fifty years. Burning it up as uselessly as Bob's crop was burned. It has made me waste time, and left me a bad heart action. I stop using tobacco from this day, and Bob can have the money that would have gone into smoke to go to school."

"No, no, father," objected Mr. Herndon. "It will be too hard for you to give up a life-long habit. I will quit smoking, and use the money for Bob's education."

"And I'll give up cigarettes and all other kinds of smoking," declared Jim. "I thought I had to smoke in

(Continued on page 15)

Prohibition Paragraphs

T. J. Bailey, D. D., State Supt. Anti-Saloon League

The week ending September 29th was, perhaps, the biggest week's work the federal forces in Mississippi have ever accomplished. Not particularly in the number of stills captured (though this was large), but in the size and value of the stills and equipment. Also several offenders were captured and lodged in jail. The "granddaddy" still captured in Leake was one of the largest sources of white liquor in the state. It is almost certain that Jackson was supplied in part at least from this source. Several liquor men were arrested in Jackson during this week and jailed, to await trial. Mr. Daily and his force deserve the thanks and vigorous support of all good citizens.

Roger W. Babson, eminent statistician, says: "The liquor interests are united and active, while the churches are divided and asleep."

There are 38 liquor organizations in the United States, of which two are composed of women. Added to these are two others, the National Liquor Association, and the International Liquor Association.

Until the United States went dry, the prohibitionists had only to contend with home men and capital. Now they have to fight the liquor interests of nearly the entire world. The United States is extending credit and aid in ways to countries which are organized and fighting vigorously the moral element of this country. England is begging us to be lenient with her, claiming that she is not able to pay the interest on the debt she owes us, while she is guzzling down liquid fire, costing her people more than money enough to pay the interest on what she owes us, some two billion dollars annually.

The Kentucky Federation of Women's Clubs has passed a resolution supporting prohibition.

"We saw only a single drunken man in America for three weeks. Public drinking has gone and the secret drinking in New York is a mere fraction of what it used to be."—Mr. Harold Spender, late editor Westminster Gazette.

Under the head "Canada's Neighborly Act," the Christian Science Monitor, of Boston, speaks of the legislative discussion in regard to the warehouses from which an export business has been conducted catering to the criminal bootleg trade of the United States. It is evident that there is a majority sentiment in Canada for drastic suppression of this trade and for any other co-operation of the United States which will conduce to the enforcement of law south of the line.

Mr. William Jennings Bryan has a hard two years ahead of him. Nothing could be more appropriate than the proposed tribute to him in New York. Never mind about the

monkeys; Bryan has done as much as any man to prevent criminals from making a monkey of the honor of the United States. Men who vigorously oppose his political policies pay unreserved tribute to his purity of character and transparent honesty. He has fought with lions for your sake and mine many times and we trust will live to do it many times more. Honor to him.

Good For Business Men

When liquor was driven from the club and outlawed from good society, it removed temptation from many business and professional men and good citizens who drank from the urgency of good fellowship rather than from the demand of a fixed habit. It is my firm conviction that we have a more sober, clear-minded and consequently more efficient class of big business men and so-called better citizens today than we had at any time in the pre-prohibition days. Indeed, I am firmly of the opinion that the economic needs of prohibition were long felt by the big business men of the country before prohibition became a law, and it was this class of people who constituted a very formidable power in bringing about the prohibition act.—Major Roy Haynes, federal prohibition commissioner.

Drinking at Sea is Gone

Drinking among passengers at sea has been steadily getting less and less for the past twenty years. This is the statement of T. B. Smith, who is chief steward of the White Star Line Adriatic, and he has been 35 years in the North Atlantic service. Mr. Smith believes the decline in drinking is due to the prohibition movement and not due to the fact that liquor costs have gone up. He insists that efficiency in business such as telephones, wireless, taxicabs, radio, electrical devices and the general demand for more speed has destroyed the old idea of doing business in the morning and devoting the rest of the day and night to drinking.

DERMA

The Derma Baptist church was pastorless the first part of the year, but during the time the Sunday School was maintained with growing interest and a splendid revival meeting was held. The work progressed even without a pastor. Evidently the outgoing pastor, Brother Shepherd, left the work in good condition.

The writer was called as pastor the first Sunday in September for half time. After a short time here I am convinced this is a pleasant field. At the beginning we were greeted with a nice pounding and many kind things have been done which cause wife and me to greatly appreciate this people.

The church is planning to build

some Sunday School rooms. The school has grown to an extent that this is necessary. A B. Y. P. U. has lately been organized for the young people.

The town is growing. The county agricultural high school is located here, therefore there is a prospect and a need for the students to grow.

This is my native section of Mississippi. Baptists are numerous here. Some of the best country churches are here. We have a force of good preachers here. There are many loyal laymen.

Pray that we may fill our place in the Master's service.

JAS. M. SPIKES.

MY SUMMER' WORK

The Lord wonderfully blessed our labors this summer. I was in meetings for eleven weeks and did the preaching in eight of them.

Beginning the first Sunday in July I was with Brother A. H. Miller at Toomsba. We had a good meeting. There were no accessions, but the crowds were good all the way through and the church was much revived.

The second Sunday I went to Brother A. C. Furr at Chunky. We had a fine meeting there. The church was divided, and in this meeting they were drawn closer together. We had five accessions, two for baptism and three by letter.

Then the third Sunday we began our meeting here at Union, and continued for twelve days. Brother W. J. Ray of Vincent, Ala., did the preaching. He brought some wonderful messages. He preached mostly to the church. Brother E. A. Patterson of Vincent, Ala., led the singing. He is a consecrated man of God and did much good here. There were two additions, one by baptism and one by letter. Seven agreed to tithe.

The fifth Sunday in July I started my meeting at Union church in Scott county. Here I did my own preaching. The Lord was with us. We had ten additions, nine for baptism and one by letter.

I went from there to Harmony church in Winston county to be with Brother Grafton. This was a big country church. We had a good meeting, of course. This was election week and that detracted some from the interest. Seven additions by baptism.

Then I came back to Harpersville in Scott county. Brother R. B. Gunter was with me here. To mention his name means that we had a good Bible revival. He preached with power. There were nine additions by baptism and ten agreed to tithe.

From here I came back to Rock Branch church, Newton county. I did my own preaching. There were nine additions by baptism and the church is in good working order.

From there I went to Mt. Zion church in Leake county to be with Brother W. L. Collins. It rained nearly every day while we were there. We were rained out three nights but the Lord was with us in power. There were twenty-one additions, nineteen by baptism and two by letter.

From here I went to Liberty

church in Scott county. We had a good meeting. A noble set of Christian people live here. This is a small church, but a good one. There are fewer unsaved people here than any place I know. One addition by baptism.

Then I went to Hazel church in Newton county to be with Brother W. B. Mott. We found a good people here and a good pastor linked together. We had a good meeting. Twelve additions by baptism and three by letter.

This ended my meetings for the summer. The Lord was with us and we give him all the praise. Pray that His power shall ever rest on me that I may be a true workman of His.

G. O. PARKER.

The archbishop had preached a splendid sermon on the beauties of married life and the following conversation took place between two old Irishwomen on the way home:

"That was a fine sermon his riverance gave us on marriage."

"It was, indade, and I only wish I knew as little about the subject as he does!"

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THINKING CROOKED

The Baptist Record recently quoted an article from the Alabama Baptist from which I take the following, "But now comes flattery. Now comes the soft word that no one must be too rigid. That one form of belief is as good as another. That to suit convenience, or to meet temporal conditions it is the right thing for Baptists to hold their knowledge of God's Word in abeyance and suit their church membership to their surroundings." That put this writer to thinking—there was the time when to preach the truth meant the prison, the fagot, and the fire. For truth preached meant martyrdom. But our fathers endured it all and brought us an open Bible, and the right to the whole truth. But in our day the resort is had to other methods to prevent the truth of God getting to the human heart. Now, indeed, "comes the soft words of flattery." The appeal is "Don't preach this or that doctrine it will hurt somebody's feelings." "They are honest folks, and are as sincere as are we." "Oh! yes we know the Bible teaches it, but let's not hurt their feeling."

S. D. Gordon says, "You can't think crooked and live straight. Loose beliefs lead to loose morals.—Morals make conduct." This brings up the fact that creed and conduct are inseparable. They go hand in hand, they are as cause and effect, opinion and interpreter, as belief and practice. Creed is what one believes about a given thing. One may say, "I don't believe in creeds, I have no creed." And yet his unbelief in creeds is his creed. Every one, therefore, has his creed, even about matters of religion. Conduct is just living one's creed. Every day and everywhere simply doing what he believes, or believes he does not believe.

Conduct is governed by creed. What man does, he does because of what he believes. Socrates long ago said, "Such as thy words, such will thy affections, be esteemed; and such will thy deeds as thy affections, and such thy life as thy deeds." Christ says, "For out of the abundance of the heart the mouth speaketh" and in the Proverbs it is written, "As a man thinketh in his heart so is he." Our life then will be governed for good or bad by what we believe good or bad. A life lived in sin, or loose morally, even though a professed Christian, is the indication of crooked thinking. While a life lived in the straightest moral and spiritual activity, indicates straight thinking.

To think is to meditate, to consider, to mentally weigh. We are responsible for our thinking. Surely, if God holds us accountable for our conduct, he will hold us accountable for that which makes conduct—thinking. God has given us by nature, the power to think,—to discern between the wholesome and unwholesome of life's contacts. It must follow then that a crooked life indicates the choosing of the contacts that make for the crooked thinking and acting. A horse thief indicates thinking upon the how and wherefore of stealing a horse without getting caught in

the toils of the law. A bootlegger indicates crooked thinking upon the making and selling of illicit whiskey. Lives, lived in the dens of iniquity, or elsewhere in its sins of lust, indicate crooked thinking about life and its moral issues. A crooked life indicates a crooked mind, and heart. And we need to emphasize, over and over again, that we are responsible for our thinking. We are interested in the thinking and conduct of our fellow man. We may scoff at "Blue Laws" and "Puritanism" all we please, we are nevertheless, deeply concerned about how our neighbors live. Every policeman, sheriff, and constable indicates that we are very much concerned that he shall live upright, moral, and law-abiding in the present. Our morality, or immorality, affects us not alone. We are, therefore, not only responsible for our own thinking, but that of our fellowman also. It is our business to help him also to think straight and walk straight. For a community, state, or county is good or bad according as it thinks straight or crooked as individuals. Europe furnishes us with a very striking example of crooked thinking gone to seed or in full fruitage. There it is every man a law unto himself, which is Bolshevism.

Every real Christian is interested in the results of this crooked thinking upon our denominational life. And we do not have to go very far afield to see them. Crooked thinking makes an emasculated gospel. The history of christianity is a pertinent reminder of its results. From the simple organization that Jesus authorized to the present multitudinous institutions calling themselves churches is a far leap. We have institutions representing every shade of men's caprice, in crooked thinking. Beginning with the beautiful organization of the church from the hand of the Master, men have formed varying institutions to the most elaborate and complex affairs having little in common with His mind, but are more like the heathen institutions from which they have taken their pattern. And even in the simple organization that Jesus authorized we are walking far away from Him. La Rochefoucauld says, "Men more easily renounce their interest than their taste." Crooked thinking forms an appetite for things out of harmony with the mind of Christ as laid down in the scriptures. Man's interest of soul is to follow intimately Jesus, but his taste for the untrue of Satan pulls stronger upon him than soul interest. And to emasculate the gospel is to remove the parts that correct us in regard to life itself. And many, otherwise good preachers and people, form these false tastes by thinking crooked, by emasculating the gospel. It is done because distasteful to spiritually diseased palates. An emasculated gospel becomes powerless to do its work in the world. And we may as well take a penknife and whittle the scroll as to ignore its application to our sin dwarfed souls. Many of our Baptist churches are suffering, and the unsaved around them are eternally suffering, because of crooked thinking by its preachers and members. These people demand

to do as they please regardless of the Word of God to the contrary. Yet I think I hear some body say "That preacher is a pessimist, surely the world is becoming better." Another says, "It has been seen too often—that, when people fancied that the world was becoming more christian, Christianity was becoming more worldly." And I am not unmindful of the wonderful things being done today by God's people. I recognize, with gratitude to God, the splendid success of the 75 million campaign, the prayer leagues, and the flying squadrons, these splendid outbursts from our laymen, and I believe they will increase in usefulness and in numbers as the days go by, but I agree with Andrew Fuller when he says, "Measure men not by Sundays, without regarding what they do the week after." When we remember that in Mississippi more than fifty percent of the population is Baptist, then throw in the professed Christians for good measure, yet the bootlegger flourishes in our midst. Then add to this one phase of crime all the others, too innumerable to note here, and I hang my head in shame, and remember that this is what we are "the week after." Straight thinking makes straight conduct, and straight thinking and conduct makes the false flee away, from home, church, and state. The only thing by which we ever can measure thinking and conduct for the best interest of all mankind is the Word of God interpreted by the Holy Spirit. God gives us the Word of God in its simple application as made plain by His Holy Spirit to help us to think straight and walk straight for His glory and man's salvation.

Thinking crooked is multitudinous in its ramifications. It penetrates into every thing man tries to do, and into every time he tries to think. Its effects on the politics of a state brought again to our attention. It is ruinous. And surely we, of Mississippi, do not need say it ruins the politician, ruins politics and ruins the people politically. Crooked thinking and its resultant conduct is disastrous upon the religious life, perhaps more so than on the political life, of a country. For it ruins men eternally, who do it. And it ruins the unsaved around the church where crooked thinking and conduct are characteristic, and sends them to an eternal hell. We cannot live just any old way, and do God's work. God selects His workmen with extreme care, and if we do not live rightly before Him, the unsaved will have little confidence in us. We are Christ's sign boards, and by our crooked thinking and conduct we are sending the unsaved and the young christians to the hell of disappointment and despair.

Crooked thinking is affecting the church in two special ways. In its finance and spiritual life. God blesses a man wonderfully in his life calling. Gives him abundance in harvest, whether in his store, on his farm, or in his earning power as a craftsman. Man in return gives, if at all, not according to his means, but according to his meanness. And appeal to him as you may, it will not move him. A new church is

(Continued on page 13)

JOHNSON'S FOOT SOAP
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East Mississippi Department

By R. L. Breland

Notes and Comments

Rev. P. M. Breland has been recalled as pastor by Beulah church, Newton county, for 1924.

On September 16, 1923, Rock Hill Baptist church ordained to the full work of the ministry Brother Walter Cross. Elders Eugene Stephens and J. W. Rooker were the members of the presbytery. Brother Cross is at present in Clarke Memorial College, where he will finish. Rock Hill is his home church, and he has been called as pastor there.

The first Sunday in October, 1923, Pleasant Hill Baptist church, Conehatta, Newton county, ordained Brother Clyde Bufkins to preach. Pastor E. M. Breland and Elder T. A. Sims formed the presbytery. Brother Bufkins is a promising young preacher.

The Neshoba County Association is in session this week—October 19-21. Some of the best talent in the state is to be there. Meets with Pearl Valley church, eight miles north of Philadelphia. Come to Philadelphia on the morning train and be conveyed out.

Brother G. O. Parker threw out this suggestion at the association which is food for thought:

"If every Baptist gave just like me what kind of giving would there be?"

Who would take care of our denominational causes if all gave like I do? Serious thought.

Newton County Association

It was the writer's good pleasure to attend the annual session of the Newton County Association which met with Rock Branch church, near Union, October 10 and 11, instant. He was pastor there for four years one time and it was indeed a pleasant time mingling with old friends and brethren again.

This association is composed of thirteen of the best churches of Newton county; twelve of them were represented. Harmony and enthusiasm marked the meeting all the while. Not a low, disgruntled or pessimistic note was sounded. "Go Forward" was the battle cry.

The former officers were re-elected, viz: I. A. Hailey, moderator; W. N. McEmore, clerk; J. P. Miley, treasurer. Among the visitors present were Dr. R. B. Gunter, Elder J. Norris Palmer, Elders H. O. White, W. H. Rainer, J. E. McCraw, Luther Comans, Clyde Bufkins, T. A. Sims, and quite a number of wideawake lay brethren. The visitors added much to the interest and value of the meeting.

Elder W. H. Thompson preached the associational sermon on the subject of Christian Stewardship. It was as fine as we ever heard on the subject. He gave the Scripture that taught stewardship and then related it to the every-day life of the Christian. I heard many expressions as to the merits of the sermon. It was unanswerable.

In the afternoon Christian Educa-

tion was under discussion. In the absence of the chairman of the committee it was discussed as follows: Our Baptist Schools for Women, by R. L. Breland; Mississippi College, by G. O. Parker; and Clarke Memorial College, by W. H. Thompson.

At night Elder J. Norris Palmer, pastor at Hollandale, Miss., delivered an inspiring address on his recent trip to the Baptist World Alliance, Europe and Palestine. His address was well delivered and full of inspiration and information, and I feel that it did a lasting good.

On Thursday Dr. R. B. Gunter made the principal address on Missions. It was up to high water-mark in every way. He developed Matthew 16:19 and proved thereby that every Christian is under a tremendous responsibility for they possessed the keys of the kingdom and could open and close. At the close of his wonderful sermon a number who have not been in hearty accord with our organized work expressed themselves publicly as in hearty accord with all he said. I am sure that the sermon was of great value in these parts.

Social Service was discussed after dinner. President H. T. McLaurin and G. O. Parker led the discussion. Our social institutions were praised for their great work and Baptists were urged to support and pray for them.

The meeting closed in harmony. Chunky was chosen as the next place of meeting, I. A. Hailey to preach, Sunday School and B. Y. P. U. association to meet at Oakland, second Sunday in June, S. S. Normal at Decatur third week in August, Board meetings appointed at Hickory, Rock Branch and Center Hill.

It was a profitable and enjoyable meeting. The Rock Branch people cared for the visitors in a great way. I feel sure that great good will come of the gathering. May the Lord so ordain.

(Continued from page 12)

needed, which will provide a room where the young people may meet in social intercourse, and the Sunday school man need separate rooms for the best work, and the church needs a comfortable, commodious room for worship, but to these our friend refuses to yield his hoarded means. The unsaved in the community are going down to the hell of the unsaved, but he still is unmoved. The unsaved the world over are dying in their sins, by the lack of means to send some one to carry the Good News. But he still buys bonds and rolls them into the vaults of his banker. He says in his conduct "none of these things move me." For he refuses to pay the tithe of God, saying it does not belong to our modern times. Then crooked thinking touches on another vital part of the churches' life, the spiritual service people profess to be followers of Christ, but are many other things, but that. They want to run the races in gambling, and in petty gambling at bridge and poker tables. They want to drink intoxicating liquor, dance, violate the Lord's day. In fact they have hardened their consciences to hundreds of things which are contrary to the meek and lowly Nazarene.

It is crooked thinking, which makes crooked conduct. The words of S. D. Gordon I quote again, "You can not think crooked and live straight."

B. C. COOK,
Coffeeville, Miss.

FROM MARKS

Will you permit me enough space in your paper to say that we are now on the Field with the Church at Marks, having preached for the first time yesterday, we feel that we are among a splendid people, and that God will lead us to His praise. We are at present in the Home of Brother and Sister James M. Causey, who is the superintendent of the S. S., and Mrs. Causey is one of the best workers among the women; these good people having come from Liberty or former pastorate, we feel very much at home with them.

The Church has purchased a beautiful home in one of the best sections of the town for their Pastor, into which we will be at home we hope within a few days, and then we extend to all of our good friends a cordial invitation to come to see us.

May we say as we write this that we have left some of the best people in the State at Liberty, and we left them with more love in our hearts for them than we had when we came to them, and the Pastor who has the good fortune of going there may count himself indeed blessed of the Lord.

We earnestly crave an interest in the prayers of the brotherhood as we begin our work here.

C. T. JOHNSON

GOLDEN CENTURY PAGEANT

The American Baptist Publication Society, as a part of its Centennial Anniversary, will furnish for use free, a set of stereopticon slides with information for use in an address. Only a few sets can be prepared owing to the expense, but it is hoped that pastors may use these next January and February and afterwards if possible.

Dr. Harry S. Myers, of the General Board of Promotion, 276 Fifth Avenue, New York City, will have charge of this matter, arranging a schedule with our churches.

The handsome booklet, "Top Notches of Ten Decades" about to be issued from the Publication Society's press, will furnish full data for sermons and addresses on the work of the Publication Society.

The American Baptist Publication Society has an old and worn Bible purchased and presented to his son by Rev. Samuel Cornelius, the John the Baptist of tract and Bible work of the Society. Samuel Cornelius is the man who made his high hat famous as the depository of religious tracts, which he gave away.

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THE SPIRITUAL WELFARE OF A NEW TESTAMENT CHURCH

"Neither yield ye your members as instruments (Gr. arms, weapons) of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God." Romans 6:13.

The Christian life is a Spiritual warfare. The greatest forces of the universe are continually striving against each other. The contending forces are supernatural. "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against wicked spirits in high places." Ephesians 6:12.

"For tho we walk in the flesh, we do not war after the flesh: (for the weapons of our warfare are not carnal, bt mighty thru God to the pulling down of strongholds) Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ; and being in readiness to revenge all disobedience, when your obedience is fulfilled." II Corinthians 10:3-6.

"This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare." I Timothy 1:18.

"Thou therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier." 2 Tim. 2:3.

According to these scriptures, the man of God is enlisted into the forces of righteousness to fight the forces of unrighteousness. No individual Christian is worthy the noble name he bears unless he is willing to yield himself to God and put on the gospel armor to fight spiritual wickedness in high places.

No church of Christ is worthy to be called the Bride of Christ unless she is ready to set herself to the task of pulling down the strongholds of sin, casting down the vain reasonings of men who would destroy her God-given heritage of faith, and to revenge herself and the Cause of Christ of all members of Her body who disobey the commandments of the Bridegroom. The church must of necessity and guilt hang her head, blushing with shame, when the Bridegroom appears if she has not been faithful in the warfare against wickedness in the place He has set her to witness.

I. Preparation for Warfare

Since the church is a body of baptized believers voluntarily covenanted together to do the will of Christ, this warfare must be carried on by a redeemed, separated from the world, unified, obedient church membership.

1. Responsibility of the church for the individual member. "For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ, for by one Spirit we are all baptized into one body,"

I Cor. 12:12,13. "There should be no division in the body; but that the members should have the same care one for another. And whether one member suffer all the members suffer with it; or one member will be honored, ail the members rejoice with it. Now are we the body of Christ, and members in particular." I Cor. 12:25-27.

2. Every individual member of the church must be redeemed and have the certainty of an experience of saving grace. Regeneration is not a matter of church membership, baptism, or works of righteousness. "Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration and renewing of the Holy Ghost, which He shed on us abundantly thru Jesus Christ our Saviour." Titus 3:5.

It is dishonoring Christ for a church to retain in its fellowship members not saved. Withdraw fellowship from an unbeliever—but let the members pray and go individually to such a misguided one and seek to show him the way of truth.

3. "Come ye out from among them and be ye separate, saith the Lord." II Cor. 6:17. A true church sees to it that every member separates himself from the evil practices of worldliness. It is a sad day when a New Testament church departs from the God-commanded practice of church-discipline. "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which ye received of us." II Thess. 3:6. Any church that has in its membership those who are unbelievers, heretics, divorcees, unclean in word or life; those who, having been taught the will of God and refuse to do it; or those who walk in the paths of worldliness and fails to withdraw fellowship from such is guilty of willful disobedience to the command of God's word.

4. The church should be bound together with unbreakable bonds of love and fellowship. All personal differences and varieties of opinion should be overcome between members for the sake of Jesus. To do this each individual member must of necessity be crucified to self and yielded to Christ. Brotherly love must reign supreme in the hearts of all.

II. The Warfare

Having a redeemed, prepared, obedient body of believers, the church is then ready to engage in this spiritual warfare to which she has been called and for which she was established. "Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the Word of God; Praying always with all prayer and supplication in the spirit, and watching thereunto

with all perseverance and supplication for all saints." Ephesians 6:13-18. Every member should be equipped with the armor of God and should be yielded as an instrument in His hands to contend earnestly for the faith once for all delivered unto the saints.

1. Attack should be made, under the leadership of the Holy Spirit, in prayer and watchfulness, against the reasonings of men who would take God out of the affairs of this universe. The acquiescence of the churches of Christ toward rationalistic, materialistic philosophies and so-called sciences that would rob men of God and slander the perfect holiness of Jesus Christ is not only cowardly but takes the position of compromise and therefore partnership to such teachings.

2. The church should set herself courageously against the spirit of worldliness that is striking at the home life, the bulwark and foundation of our American civilization. God in the American home will place God in the schools, in labor, in the pulpit, and certainly in the halls of justice and in the seats of Government. The "case against the younger generation" will be dismissed when evidence is presented that will testify to the indictment of God-less American Homes. Put the Word of God and true Christian parents around the hearths of newly made homes of America and the next generation will witness the "decline and fall" of such institutions as the divorce-court, free-love, boot-legging, the public bathing-beach, the movie, the theatre, the dance, the bridge-club and gaming tables, and the colleges will be forced to deport teachers for theistic and Darwinian evolution and ape-ology.

3. Each individual church should put on a united perennial co-operative effort of teaching, training EVANGELISM. Instructive, constructive, Spirit-filled evangelism is the crying need and dire necessity of our churches today. When a God-called, Spirit-filled pastor is backed by a God-obeyed, Spirit-led church, SIN is DENOUNCED, the DEVIL is FOUGHT, CHRIST JESUS IS LIFTED UP, and a community comes to know and see the power of the Holy Spirit in lives of Christian men and women.

Then:

"Onward, Christian soldiers, Marching as to war,
With the cross of Jesus going on before!
Christ the royal Master, Leads against the foe;
Forward into battle, See, His banner go!"
FORREST N. PACK, Pastor,
Park Place Baptist Church,
Houston, Texas.

It was during the impaneling of a jury; the following colloquy occurred:

"You are a property holder?"
"Yes, your honor."
"Married or single?"
"I have been married for five years, your honor."
"Have you formed or expressed any opinion?"
"Not for five years, your honor."

BRITISH BAPTIST AND "ORGANIC REUNION WITH THE CHURCH OF ENGLAND"

To the Editor of,
The Baptist Record.

Dear Sir:

It appears from your press that some of our friends in America have been disturbed by the accounts of the "Conversations" which have taken place between the Archbishops of Canterbury and of York and two or three Bishops of the Church of England, and several of the leaders of the Free Churches, on the subject of organic reunions between the churches represented.

Permit me to assure our Baptist brethren that there is not the slightest need for anxiety concerning British Baptists. Nothing will come of these talks in the way of reunion. No Baptist church is committed by them. No Baptist Assembly or Council. Baptists may be trusted to stand fast in the truth by which they have been made free from sacerdotalism. To any appeals to compromise they will say with Paul, "To which we gave place by subjection—no, not for an hour, that the truth of the gospel may remain with men."

Personally I am sure that whilst the Baptists of Great Britain and Ireland are eager for unity of action with all men for the maintenance of international peace and brotherhood, the suppression of the drink, traffic, betting, and gambling, and other social vices, they will be entirely loyal to the essentially vital principles of the "Stockholm memorandum."

With hearty greetings to my fellow-Baptists in the States,

John Clifford.

BAPTIST—OR WHAT?

For more than 25 years the writer has been a member of some Baptist Church and though he knew something of the Baptist faith and practice. But one or the other seems to have changed, and according to present accepted standards he does not know whether he is a Baptist or not.

In former times, the Baptists believed and practised the old fundamental doctrines of converted church membership; repentance and salvation by grace through faith, believer baptism; reverence for God's word and God's house; that His house is a house of prayer, and of worship; that God is a spirit and that His kingdom is a spiritual kingdom; that the mission of the church is to save souls through the preaching of the Word, and the spread of the Gospel; that the open church conference in which any member is free to share in the counsels and plans of the church, is the one and only form of church government; that each Baptist Church and each member of every Baptist Church is independent so far as being assessed or levied on financially by any other Church, person, Committee or Board; that none may lord it over God's heritage, but that all are brethren in Christ.

But in modern times, the accepted practise of many churches calling themselves Baptist seems to be, sal-

vation through penitence church is commun manly of "the ye church strongly instead ing to t called pr ple how and how church, young-pe what the spirituall the place Ward, by of God; candy kit Bread of vation; "pep" ta and pray stituted God's ho is held anyone e ably (of ordained the preach of "the where th carried o lot done certain p or other church w to be ra turn asse but why each men decided h the chur thereof "sacker" term in c "sign on amount church se and numb many doll the progr ed by doll dards and growth i fellowship put above runs ahea work of t how man and at wh dollars pe not allow daily such where th have deek ward on the chur through a training a to be mon bers. I believe Faith and in the stor miracle re explain t tempted to God's Wo I do not as mention fidence wh pep" as a and piety five year

Thursday, October 18, 1923

vation by decision and training through organization, without repentance or saving faith; that the church is a kind of social centre or community house for the purpose mainly of amusing and entertaining "the young-people"; where the church practically belongs to the strongly organized "young-people", instead of the young-people belonging to the church; where the so-called preacher tells the young-people how much the church needs them and how much they can do for the church, instead of how much the young-people need the church and what the church can do for them spiritually; where "programs" take the place of the preaching of the Word, by a divinely called minister of God; where soup-kitchens and candy kitchens take the place of the Bread of Life, and the Water of Salvation; where "spizerinkum" and "pep" take the place of spirituality and prayer; where jazz music is substituted for spiritual hymns; where God's house and the "sacred desk" is held in no reverence, but where anyone can fill the pulpit as acceptably (or more so) than a regularly ordained minister; Where there is the preaching of foolishness, instead of "the foolishness of preaching"; where the business of the church is carried on by pet committees and not done in open conference; where certain persons, boards, committees, or other authorities assess each church with definite financial sums to be raised, and the churches in turn assess (they call it "apportion", but why not call a spade a spade) each member what the committee decided he ought to pay, and where the church or individual member thereof is branded "dis-loyal," a "sacker" or some other opprobrious term in case he does not choose to "sign on the dotted line," for the amount he assessed; where the church seems to be out for dollars and numbers (so many members, so many dollars, and vice-versa); where the progress of the church is measured by dollars and numbers and standards and organizations, and not by growth in grace and in Christian fellowship; where man's plans are put above God's plan; where man runs ahead of God and usurps the work of the Holy Spirit in deciding how many shall be saved and how and at what time, and at how many dollars per head; where the Lord is not allowed to "add to the church daily such as are being saved," but where the preachers and leaders have decided who are to come forward on "decision day" and join the church as "workers," not through salvation by grace, but by training and decision, and thus qualify to be more useful and better members.

I believe in the Old Book, the old Faith and the Old Way, I believe in the story of creation and in every miracle recorded in the Bible; I can't explain them, and have never attempted to; I simply accept them as God's Word, and believe them.

I do not believe in the new ways, as mentioned above; I have no confidence whatever in "spizerinkum or pep" as a substitute for spirituality and piety! I do not believe in the five year campaign pledges as a

means of financing the work of the kingdom; I believe in God's way above man's plans.

I have heard several speakers say publicly that when you find a man opposed to the campaign that man is not paying his part; is a tightwad; and a slacker. But the writer pledged four times what the committee assessed him and is ahead with his payments to date. Never the less, he does not believe in the plan; does not think it is God's plan, nor even a good plan; furthermore, he knows a number of others who believe just as he does, and who are considered Baptists in good standing; but who say they will not enter another such campaign:

Let's pay our campaign pledges as a vow made unto the Lord—let's pay the debt that our boards have incurred based on the payment of these pledges.

Then let's get back into the old way and the right way, in all our church affairs. Let's be still and hear the still, small voice of the Lord:

Jer. 6:16—"Thus saith the Lord—Stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."

J. B. SALMOND
Lumberton, Miss.

ALL THINGS CONTINUE AS THEY WERE

The Apostle Peter refer to the inordinate tendency of the people in his day not to read the signs of the times: he declares that "Knowing this first, that there shall come in the last days scoffers, waiking after their own lust, and saying Where is the promise of His coming? For since the father fell asleep, all things continue as they were: from the beginning of the creation." 2 Peter 3:3, 5; The lethargic tendency of the masses of the people at the present time is but the fulfillment of the prophecies of the last days, when the Lord shall come as He promised His people near two thousand years ago; but the universal indifference of the people is really alarming to the true, waiting, watching saints; not alarming for themselves, but for the wicked and unconcerned. The return of Jesus is no mythical fabrication, invented to please the fancy of prying novices. It is as sure as His first advent was and is supported by far more prophecies than that of His first coming. Some of the New Testament writers refer to the day of His coming as "The Day" and others as "The Great Day." It is the day for which all other days were made or given. Every day, hour and moment points to that day. Every prophecy in the Bible points either directly or indirectly to that great day. On that great day, grace will cease to be a possible acquisition for the sinner. On that great day the door of mercy will close forever against the impenitent. On that day the righteous dead will come forth from their graves and together with the righteous living ascend to meet their Redeemer and be forever with Him. On that great day the brightness of the Savior's coming will de-

stroy the wicked and the dead shall be from one end of the earth to the other and their dead bodies shall not be buried. On that same day satan shall be bound on earth with a great chain of circumstances, so that he will be incapacitated for deceiving any one and alone he will find himself with not a being to practise his deception on, for a thousand years. These things are made so plain and the prophecies of the last days are fulfilling so rapidly, day after day and hour after hour and yet the great majority of the people treat it as idle story and say that things are now as they have been ever since the creation. All that occurs out of the ordinary is referred to as accidents or freaks of nature not discerning the signs of the times that are pointing so directly to that great day: the return of Jesus. Men may discern the face of the sky, but they fail to discern the signs of the times. The earthquake with its tremors may devastate whole cities and provinces with life and property toll incalculable; the cyclone may sweep across the country leaving death and destruction in its wake; the tidal wave may engulf its millions, but these things are only incidents in time and nature that portend nothing future is the popular version of the matter. The signs in the heavens, the earth and the seas, together with the Sun, Moon and Stars are not more impression than the falling away, referred to by the apostle Paul in Thesalonians as follows. "Let no man deceive you by any means: for that day shall not come, Except there come a falling away first, and that man of sin be revealed, the son of perdition;" Almost anywhere you may go among religious worshippers now you will be struck with a formality that is lacking the solemnity and seriousness that once characterized Christian worship; you will find church members mingling in worldly pleasures where once they would not have dared to go. The love of money, commercial forces, peril and fashions have like the Octopus fastened there slimy tentacles on religious endeavors until Spiritual life is almost extinct. A call to prayer has never been more opportune than at the present. Jesus is coming soon and is even at the doors, waiting for the

fulfillment of the last prophecy. "But and if that evil servant shall say in his heart, my Lord delayeth His coming; and shall begin to smite his fellow servants, and to eat and drink with the drunken; The Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him assunder and appoint him his portion with hypocrites: There shall be weeping and gnashing of teeth."

J. M. HUSTON
McComb, Miss.

(Continued from page 10)

France, but I really didn't, and I'll fight the habit like I fought Germans. Bob is to have the money to go to school."

"We will all three have a part in helping Bob, Miss Lee," said Grandfather. "The cost of our smokes, I am thinking, will put him through high school and college too, I hope."

"That will be splendid in several ways," cried Miss Lee enthusiastically.

RESOURCES

\$6,551,376.25

The continued growth of this bank is but an evidence that its safe and conservative management has won the confidence of the people. It has more than ten thousand customers, many from other states, and large numbers from other countries in Mississippi. Why not deposit a part of your funds with us?

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President.

O. B. Taylor,
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Heal their stings, insect bites, sunburn, scalds, skin eruptions and other skin injuries with

Mackie's Pure PINE OIL

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Soothing, pleasant, healing. Insect's worst enemy—Man's best friend.

If your dealer does not keep it send 50¢ for full size bottle to
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Raise funds for your Christian Endeavor, Sunday School or other Church Societies, selling delicious scotmints. Six flavors—Peppermint, Yeast, Wintergreen, Clove, Cinnamon and Licorice. Sell for 5c. Everybody has a nickel and everybody likes Scotmints.

NO CAPITAL REQUIRED

We extend you 30 days' credit, ship in any quantity and any assortment of flavors.

	For 320 Pkgs.	For 500 Pkgs.	For 1000 Pkgs.	For 2000 Pkgs.
Sells For	\$16.00	\$25.00	\$50.00	\$100.00
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Your Profit	\$7.00	\$11.50	\$24.00	\$52.00

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Send _____ packages of Scotmints—Following assortment:

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101 LIFE SAVING STATIONS

WILL YOU ANSWER THE CALL?

\$. 0 . \$.

We publish below the standing of the 101 churches in Mississippi which subscribed \$10,000 and over to the 75 Million Campaign. These churches will be due up to and including October 31st, \$734,038.37. This amount, if paid now, will save the situation. The need is great. The call is urgent. Will you send relief? Books close October 31st.

CHURCH	PASTOR	5 Year Pledge	Payable to Oct. 31	Paid to Oct. 10	Due to Oct. 31	CHURCH	PASTOR	5 Year Pledge	Paid to Oct. 31	Payable to Oct. 10	Due to Oct. 31
Aberdeen	J. M. Walker	\$ 21,623.00	16,577.71	12,699.59	3,878.12	Lumberton	J. N. Miller	10,220.50	7,835.64	3,612.68	4,222.96
Amory	No Pastor	14,231.50	10,910.74	5,663.94	5,246.80	Lyon	D. A. McCall	50,000.00	30,564.60	7,768.81	5,460.77
Batesville	J. W. Lee	12,912.00	9,899.20	7,833.71	3,634.42	Macon	A. B. Metcalfe	15,010.00	11,507.59	6,046.82	4,101.42
Bay Springs	J. L. Hughes	11,262.25	8,634.43	5,000.01	11,555.90	Magee	J. L. Boyd	15,163.00	11,624.89	7,523.47	2,102.88
Belzoni	No Pastor	24,385.00	18,695.09	7,139.19	11,555.90	Magnolia	R. H. Purser	15,469.50	11,859.95	9,757.07	15,394.49
Biloxi Ist	S. G. Posey	17,707.70	13,575.98	10,884.28	3,736.60	Marks	C. T. Johnson	40,889.35	31,348.54	15,954.05	3,725.52
Blue Mountain	W. R. Cooper	29,818.55	22,861.54	19,124.94	6,099.51	McComb East	W. A. Gill	10,422.60	7,990.66	4,263.14	14,027.47
Booneville	C. H. Mount	13,971.00	10,711.10	4,611.59	11,867.28	McComb First	Jno. W. Mayfield	50,335.00	38,590.09	24,562.62	4,125.66
Brookhaven	J. A. Taylor	45,811.00	35,121.69	23,254.41	11,867.28	McComb South	R. R. Jones	10,385.25	7,961.91	3,836.25	22,794.68
Brooksville	H. B. Williams	19,559.38	14,995.54	8,273.19	6,722.35	Meridian First	L. R. Christie	28,092.25	21,537.43	9,320.61	12,216.82
Canton	No Pastor	12,482.50	9,569.84	11,863.95	overpaid	Meridian 15th Ave.	E. E. Huntsherry	13,613.50	10,436.94	3,929.64	4,009.96
Central Coldwater	E. S. Flynt	20,870.50	16,000.64	10,347.53	5,653.11	Meridian 41st Ave.	B. H. Honeycutt	10,356.00	7,939.60	3,262.71	7,188.00
Charleston	R. A. Kimbrough	15,000.00	11,500.00	5,071.91	6,428.09	Meridian South Side	B. S. Vaughan	13,613.50	10,436.94	3,929.64	4,009.96
Cleveland	B. L. McKee	18,733.80	14,362.58	6,620.36	7,742.22	Merigold	J. E. Kinsey	14,315.00	10,974.91	3,786.91	5,084.23
Clinton	B. H. Lovelace	31,642.50	24,259.25	15,574.65	8,684.60	Mendenhall	J. H. Webb	10,720.00	8,218.59	3,134.36	6,901.62
Collins	John T. Christian	12,633.00	9,685.30	4,848.91	4,836.39	Moorhead	H. H. Webb	13,216.00	10,132.19	3,230.57	6,157.85
Columbia	No Pastor	45,605.65	34,964.37	19,697.05	15,267.32	Moss Point	J. F. Brock	19,828.45	15,201.85	9,044.00	4,897.17
Columbus Ist	J. D. Franks	37,925.00	29,075.91	24,329.03	4,746.88	Mt. Carmel (Noxapater)	No Pastor	11,094.25	8,505.40	3,608.23	8,897.17
Como	O. A. Eure	12,100.75	9,277.28	6,727.93	2,549.35	Natchez	W. A. Borum	13,107.00	10,048.70	6,865.15	3,183.55
Corinth Ist	T. W. Young	50,119.00	38,424.49	32,474.57	5,949.92	New Albany	G. W. Duncan	40,989.00	31,424.90	18,117.47	13,307.48
Crystal Springs	J. P. Harrington	25,231.00	19,343.69	10,351.82	8,991.87	Newton	W. H. Thompson	28,296.00	21,693.60	10,583.41	11,110.19
Drew	W. A. Sullivan	21,613.00	16,569.89	5,606.69	10,963.20	Oak Ridge (Coahoma)	No Pastor	14,982.00	11,486.20	1,757.00	9,729.20
Duck Hill	M. O. Patterson	11,580.00	8,878.00	7,784.83	1,093.17	Okolona	W. O. Blount	19,900.00	15,256.59	6,548.18	8,708.41
Duncan	No Pastor	29,375.00	22,520.91	10,923.49	11,597.42	Oxford	No Pastor	34,264.50	26,269.45	16,634.67	9,634.78
Durant	J. M. Metts	16,816.95	12,892.88	9,034.52	3,858.36	Picayune	O. P. Estes	15,526.00	11,903.19	6,750.80	5,152.39
Ellisville	Geo. F. Austin	10,759.50	8,248.95	5,275.14	2,973.81	Pontotoc	J. L. Robinson	23,465.40	17,990.14	12,440.28	5,549.86
Flora	No Pastor	15,017.50	11,513.34	10,011.66	1,501.68	Poplarville	No Pastor	12,378.00	9,489.80	6,301.23	3,188.57
Forest	J. C. Richardson	17,112.00	13,119.20	14,555.01	6,564.85	Prentiss	J. B. Quinn	14,308.00	10,969.39	7,959.44	3,009.95
Galilee (Gloster)	J. J. Mayfield	24,502.00	18,784.79	12,219.94	6,564.85	Quitman	R. S. Gavin	16,845.00	12,914.50	10,958.89	1,955.61
Grenada Ist	W. E. Farr	27,130.44	20,800.05	13,070.87	7,729.18	Richton	J. L. Low	10,080.00	7,728.00	3,470.81	4,257.19
Greenville	P. C. Walker	36,739.50	28,166.95	14,043.10	14,123.85	Ruleville	No Pastor	16,715.00	12,814.91	6,495.57	6,319.34
Greenwood	J. W. Storer	81,749.30	62,674.54	43,161.65	19,512.89	Sardis	I. P. Trotter	13,681.50	10,489.15	6,332.19	9,042.85
Gulftort Ist	Theo. Whitfield	15,574.50	11,940.45	6,942.75	4,997.70	Senatobia	B. P. Robertson	20,054.50	15,375.04	6,321.26	10,655.43
Hattiesburg Ist	W. F. Varbrough	72,663.40	55,708.53	39,688.26	16,020.27	Shaw	E. V. May	26,251.00	20,125.69	9,601.81	3,333.51
Hattiesburg Immanuel	W. S. Allen	16,147.50	12,379.25	9,315.17	3,064.58	Shubuta	C. M. Morris	13,746.52	10,455.34	3,056.99	3,834.57
Hattiesburg Main St.	A. F. O'Kelley	41,790.31	31,033.44	28,043.79	8,524.83	Sumner	J. A. Barnhill	73,020.00	55,982.00	18,043.81	37,938.19
Hazlehurst	F. W. Roth	11,960.00	9,169.41	8,129.75	1,039.66	Sumrall	N. J. Lee	13,637.50	10,455.34	3,056.99	7,398.35
Hernando	J. Norris Palmer	15,656.25	12,003.01	6,081.68	5,921.35	Terry	L. G. Cleverdon	10,185.00	7,808.50	6,592.50	1,216.00
Hollandale	D. W. Hodges	21,610.00	16,567.39	12,451.33	9,571.52	Tupelo	W. A. J. Dickinson	36,400.20	27,906.80	22,795.07	5,111.73
Houston	H. L. Martin	55,371.33	42,451.33	23,067.94	19,383.49	Tylerstown	W. A. Roper	17,828.25	13,668.21	12,140.89	1,557.32
Indianola	H. C. Clark	15,569.39	5,516.43	4,196.30	10,052.96	Union (Newton Co.)	G. O. Parker	10,462.25	8,021.02	5,571.92	2,449.10
Inverness	N. W. P. Bacon	18,006.00	13,804.60	4,196.30	9,608.30	Utica	Owen Williams	16,000.00	7,666.59	4,997.48	2,669.11
Jackson Ist	B. W. Hudson	12,335.40	7,289.74	9,457.14	2,167.80	Verona	J. A. Rogers	10,020.70	7,682.46	2,847.31	9,904.38
Jackson 2nd	W. A. Hewitt	76,072.50	41,743.52	25,579.68	16,579.68	Vicksburg Ist	I. C. Greenlee	11,528.80	8,848.67	3,934.29	4,835.15
Kosciusko	H. M. Kling	59,825.00	45,904.09	36,407.39	9,496.90	Water Valley	Wayne Allison	28,996.00	22,230.19	12,543.16	9,667.03
Laurel	A. T. Cinnamon	23,406.00	17,944.60	13,240.60	4,703.73	West Point	E. J. Caswell	36,000.00	27,600.00	19,722.92	7,877.03
Leavelle	B. Simmons	26,912.80	20,633.07	9,920.16	13,712.91	Winona	C. S. Wrotten	25,399.00	19,472.59	10,014.46	9,458.13
Lexington	W. H. Morgap	45,750.22	29,426.32	5,505.71	16,323.90	Yazoo City	Webb Braue	13,148.50	10,079.44	5,830.72	4,288.72
Liberty	I. H. Hooks	11,500.00	5,505.71	5,505.71	5,904.29	TOTALS					
Libertyville	No Pastor	21,922.50	17,807.25	9,666.26	7,140.90						
Longville	S. G. Pope	22,963.00	16,604.80	14,027.23	3,577.66						
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Note.—These figures are up to and including Wednesday, October 10th. If there are errors please report them and acknowledgement will be made in the Baptist Record.
R. B. Gunter, Cor. Sec'y.

OLD SERIES
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